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Access to information on the Costanoan/Ohlone Indians of the San Francisco and Monterey Bay area : a descriptive guide to research

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San Francisco and Monterey Bay area: A descriptive guide to
research**

Teixeira, Lauren Stephenson, M.L.S.

San Jose State University, 1991

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ACCESS TO INFORMATION
ON THE
COSTANOAN/OHLONE INDIANS
OF THE
SAN FRANCISCO AND MONTEREY BAY AREA:
A DESCRIPTIVE GUIDE TO RESEARCH

A Thesis
Presented to
The Faculty of the
Division of Library and Information Science
San Jose State University

In Partial Fulfillment
of the Requirements for the Degree
Master of Library Science

By
Lauren S. Teixeira

May 1991

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Abstract

Access to Information
on the
Costanoan/Ohlone Indians
of the San Francisco and Monterey Bay Area:
A Descriptive Guide to Research
by Lauren S. Teixeira

This thesis is a general descriptive guide to ethnohistorical, historical and anthropological resources on the Costanoan/Ohlone Indians. It maps an access route to information on the Costanoan/Ohlone, develops a method of research to the material.

The information world of the Costanoan/Ohlone Indians lies beyond the surface of the general catalog. Resources on the Costanoan/Ohlone Indians, for the most part, are "hidden" in professional journals, publications and bibliographies that are of limited publication and out of the mainstream. This material is found in academic libraries and special libraries. A certain amount of information is also located in public libraries.

The access to information this thesis provides is beneficial in a variety of ways for descendants, scholars, teachers, and others. The research method presented in this thesis can be used, in whole or in part, for research on other California Indian tribes.

The stars call me awake -
outside
the sky deep-before-dawn blue,
the half moon white, pure, shining,
the stars points of light almost gone.

I
see,
hear,
feel
my
self,
the sky,
the moon,
and
the stars

a universe of being.

Dedicated to the Spirit of the Ohlone People.

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This thesis has been an adventurous journey in professional and personal growth. Along the way, I have come to know a network of colorful and talented people who have freely given and shared their expertise with me. This thesis would not have happened without them and I greatly appreciate and thank them. They are (in order of their appearance in the course of this thesis work):

Alan Leventhal gave me the original idea for the thesis and spent a great amount of time, over a course of two years, giving me direction in my research and patiently teaching me (a former Humanities student) the ins and outs of ethnography, archaeology and linguistics. Alan also introduced me to Rosemary Cambra, Costanoan/Ohlone descendant and Chairwoman of the Muwekma Indian Cultural Association (MICA). I am especially thankful for Rosemary's belief in me and for her support of my work.

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Lee Davis, as my supervisor and director of the California Indian Project at the Lowie Museum at the University of California, Berkeley and as an anthropologist and librarian, has had a profound and positive influence on the spirit and enthusiasm of my work -- beyond any words.

Malcolm Margolin, who worked his own way through the "maze of access" when he wrote The Ohlone Way, shared his research experience and insights with me. Randy Milliken shared his expert knowledge of the mission records with me and gave valuable advice on my original chapter outline. Linda Yamane, a descendant of the Rumsen people of the Carmel Valley, shared her research experiences with me.

Tom Layton shared his knowledge of archaeological resources and his own literature collection with me. Tom also looked over the chapter on resources in anthropology. Breck Parkman discussed the historical Ohlone experience with me and sent helpful information, such as his own paper on the Ghost Dance. Sheila O'Neill at the Bancroft Library was incredibly helpful in filling me in on the process and problems of manuscript material cataloging and access, in particular to material on the California Indians. Linda Main and Stan Underdal took time to carefully edit my various drafts, for which I am grateful.

Along the way my family has been with me and I give my greatest appreciation and thanks to them -- to my husband, Don Teixeira, to my children, Zachary and Laurel, and to my parents, Joan and Larry Stephenson.

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Introduction

Researchers in cultural exploration and interpretation need access to cultural and historical information. All too often, however, information of this nature requires a method of access that is unknown or unclear to the researcher. Cultural researchers need a library access method, a pathway into relevant information resources. Nowhere is this problem better illustrated than in an attempt to study the Costanoan/Ohlone Indians of the San Francisco and Monterey Bay areas.

This thesis is an introduction and general descriptive guide to resources on the Costanoan/Ohlone Indians in ethnohistory, history and anthropology. This thesis is an access map and it will serve as a reference tool and research method for librarians, students, scholars, or any person interested in exploring the diverse sources of information concerning Costanoan/Ohlone Indian prehistory, history and culture.

Before contact with the first Spanish explorers in 1769, the ancestral Costanoan/Ohlone survived through thousands of years, their culture in resonance with the natural world around them. At the time of contact, the Costanoan/Ohlone lived in the San Francisco and Monterey Bay areas in approximately fifty independent nations or tribelets (Levy 1978: 385). Each tribelet held its own territory and, it is estimated, numbered from 50 to 500

people, with an average of 200 (1978). These different tribelets interacted through marriage, trading, and ceremonial participation, but were never "united" as one nation or as a single tribal entity. Hence, the term "Costanoan" is an Anglicized word for "Costanos," or coast people, a name coined by the Spanish to distinguish this language family from the Salinan and Chumash speaking people south of this region. A Hispano-European colonial word, "Costanoan" became the designation term used by ethnographers, linguists, historians, and other scholars (Leventhal 1990).

"Ohlone" specifically refers to a tribelet that once existed along the San Mateo County coast. "Oljone," "Olchones," or "Alchones," are variations of "Ohlone" that can be traced through the mission records of Mission Dolores and through Bancroft's Native Races which cites Frederick Beechey's journal account of a visit to the Bay area in 1826-27. C. Hart Merriam, ethnographer and naturalist, used "Ohlonean" to describe a language of the Costanoan. "Ohlone" also can be traced through the 1928-1933 census, where an East Bay descendant from Centerville is designated as "Ohlones" by the Federal recorder. In the 1960's, some descendants embraced "Ohlone" as an alternative tribal name, rejecting the Costanoan tribal designation. The name "Ohlone" is now used by many descendants and by the popular media. Other descendants have opted to revitalize a specific Indian linguistic term, such as the "Muwekma." Muwekma means "the people" in the

East Bay Chochenyo and Tamien languages. However, Costanoan/Ohlone are the terms used most frequently today in written text (Leventhal 1990).

The various words by which the native people of the Bay Area have been identified are first indicators of the need for an access guide. As Fink (1989: 100) writes in Process and Politics in Library Research, "At the very core of the research process are words. Researchers look for information with words.... Libraries are systems that encode information, using subject headings and classification. The researcher must decode the system by identifying relevant headings and call numbers."

The need for an access guide into Costanoan/Ohlone resources becomes even more apparent in the Library of Congress Subject Headings (LCSH) where the term "Ohlone" does not exist and in such on-line catalogs as the University of California, Berkeley's GLADIS where with a database of over 2 million records, the term "Costanoan" reveals nine categories sharing only thirteen sources, this for a university identified as having the largest, most extensive collection of material on California Indian culture in the world (Davis and Koue 1989: 16).

These access problems affect a wide variety of people: teachers and students from grade school through college, scholars, community service participants, Bay Area naturalists, and members of the community at large. Most significantly, the access problem affects the descendants of the Indians themselves, the people who want to learn and

who deserve to know more about their heritage.

In the course of researching this project, I have had the opportunity to work with Costanoan/Ohlone descendants, archaeologists, anthropologists, and elementary and high school teachers; the directors of the Title V Native American Study Projects for East Side Union High School District in San Jose and the Fremont Unified School District; local historians and East Bay Regional Park naturalists; a 4th grade class from Glenmoor Elementary School in Fremont; and patrons at the Alameda County Library, Centerville Branch. Each of these groups has its own focus, goals, and interests. For instance, the importance of obtaining historical information stands boldly out to the Costanoan/Ohlone descendants who are seeking tribal acknowledgment through the Bureau of Indian Affairs (BIA). Once believed to be "extinct," the Costanoan/Ohlone have never been recognized by the federal government as a tribal entity. By obtaining federal acknowledgment, the Costanoan/Ohlone become eligible for tribal benefits in healthcare, education and tribal organization support. The acknowledgment process demands that tribal histories be submitted to the BIA. In this case, access to cultural and historical information means the difference between becoming federally recognized or not.

Even more significant for each descendant is the self fulfillment and inner peace that comes with owning the ancestral past. The journey into the past should not be so

difficult, as Linda Yamane (1990), a descendant of the Rumsen Costanoan/Ohlone Indians of Carmel Valley, said when speaking of her own difficulties in trying to access the microfilmed field notes of J. P. Harrington at San Jose State University. "I have two degrees from this [San Jose State] University and it took an incredible amount of effort, perseverance and luck to find what I was looking for. But what about others, especially older people, who have never attended college and would be totally intimidated by a university setting? Why should it take forty years of a person's life to learn what I have learned? If we can't get the information we need, how can we pass on our heritage to our children?"

The access problem has limited curriculum development on Costanoan/Ohlone Indian culture in local, California, and United States history courses. This problem will have an even greater impact beginning in the Fall of 1991 as The California State Board of Education's History-Social Science Framework for California Public Schools Kindergarten Through Grade Twelve is implemented. The framework emphasizes teaching history through literature, authentic ethnohistorical representation of the local Indian tribes, and a multicultural viewpoint. The framework directs teachers to make history the core of social science instruction and challenges them to make that history a "story well told." The framework also encourages teachers to "enrich the study of history with the use of

literature. . .both of the period and about the period" (California State Board of Education 1988: 4) while also incorporating a "multicultural perspective" (1988: 5). The framework, evolved over a two-year period, is a positive step in a creative and challenging direction while, at the same time, emphasizing the need for better access. In the Spring of 1989, I spoke with teachers from Fremont, Santa Clara, and Los Altos school districts, all of whom expressed their desire to teach units about the Costanoan/Ohlone Indians. These teachers also expressed their frustration at not having the information or proper materials available. In Fremont, a survey performed by the Title V Native American Study Project in May 1989 demonstrated teacher need for information and for in-service training, as respondents from the 29 Fremont schools overwhelmingly rated Costanoan/Ohlone as their first choice among the topics listed to be covered by in-service training (Talakte 1989).

And in the community, the Muwekma Indian Cultural Association of San Jose, a cultural resource agency administered by Costanoan/Ohlone descendants, has been contacted by representatives from community youth service groups, such as the Boy Scouts and the Girl Scouts, requesting information and materials on the Costanoan/Ohlone Indians.

Patron attendance and response to programming on the Costanoan/Ohlone Indians at the Alameda County Library, Centerville branch, was a clear indication of the interest

in the community in learning more about a people who lived and thrived in this area for thousands of years. In February of 1990 I organized and participated in a library program for school age children on "The Ohlone Indians: A World Discovered" presented by Laura Jones, an anthropologist from Stanford University. The actual audience ranged in age from preschool to adult. The attendance was a "full house" and the response was positive and enthusiastic. The public libraries have also been affected by the access problem as patrons of all ages who are interested in the Costanoan/Ohlone find their resources limited to the few popular materials that are easily available. Additional materials are available, but access is obscure to most librarians and patrons.

The above examples illustrate the variety of people who desire to learn more about the Costanoan/Ohlone Indians and the importance of creating an access guide for researchers at all skill levels -- beginner through scholar. The method presented here is a general descriptive guide, an overview of the resources - primary, secondary, ethnohistoric, historic, ethnographic, linguistic and archaeological - with background information on the history of the material and of the people and process involved in its creation and development. The purpose of this approach is to "...provide an environment which stimulates learning. Learning is a result not of passively hearing and remembering but of becoming engaged with the information and transmuting it into knowledge and growth" (Fink 1989: 2).

By providing an access method into the information on the Costanoan/Ohlone Indians, librarians are performing the service for which libraries were created. This service is especially essential in light of today's Information Age. As Fink (1989: 17) writes, "The very prevalence of information in our society may deter potential users or lead them to that misconception that what is readily available is all that is needed; in fact, much of what is readily available is merely 'junk information,' the parallel of junk mail and junk food...The ability to access and critically evaluate information is essential for taking action, whether it is in the realm of personal development, professional advancement, or social change."

The library is an agency of communication, an essential force of integration, serving the political, educational, economic, family, and religious institutions of society. By performing its functions as a repository, as a center for information dissemination, and as the intellectual heart of the educational system, the library has a key role to play in the cultural evolution of society. "John Cotton Dana stressed the role of the library as a reconciler of group conflicts. Libraries, in his view, can help different groups in Society learn one another's customs and beliefs, thus promoting tolerance, understanding, and greater social harmony." (Rogers and McChesney 1984: 20)

Librarians, trained professionals, stand in the midst of this Information Society as organizers, compilers, and information access directors. Peter Briscoe (1986: 128)

writes of the future where "...the librarian will become the critical factor in the successful management of knowledge... The growth of knowledge will lead to ever greater complexity of knowledge. Therefore, organization is likely to become more complex." Librarians are information specialists, skilled in selection, acquisition, organization, dissemination, and assistance in information handling (Asheim 1986).

Motivated to search and see, librarians are people oriented, nurturers who support and encourage library users. With the overwhelming amount of information that is available today, the librarian's care can mean the difference between research success or failure. By making the library a friendly place, librarians encourage patrons to explore resources on their own. Librarians know the questions to ask in reference interviews. Skilled interviewing, together with professional reference source knowledge, aids the development of tailored search strategies into the relevant information sources.

The librarian's job is to make information accessible, to uncover hidden paths, and to set up a systemic hierarchy of accessibility. The access hierarchy is dependent upon the creative use of reference tools, the general catalogue, and upon the librarian's intuition and experience. The hierarchy has problems, however, in regards to information on minority cultures: "... cataloging and classification tools are fraught with controversy: the Library of Congress Subject Headings has been labeled sexist, racist, and Anglo-

Saxon" (Fink 1989: 22). In a world where information is power, it is not surprising that the Anglo majority that has defined information access policy and politics would define access in terms that facilitate Anglo information needs, often at the expense of minorities. "The nature and quality of subject access will determine to a significant degree the course and effectiveness of a search for information. Subject headings and descriptors determine the accessibility of information, the researcher's perception of what is available, and, perhaps, the researcher's understanding of and attitude towards the subject" (Fink 1989: 106).

This access guide on the Costanoan/Ohlone Indians is intended to help develop successful search strategies. The teacher who would like information to incorporate into next week's lesson plan will not have the same research goals as the archaeologist writing a site report for an archaeological excavation (Fisher 1990). In order that a researcher utilize this guide in a manner conducive to experience and need, the information is presented with descriptive background and history of resource development, with tables and bibliographies designating sources by type (ethnohistoric, historic or anthropological) and subject (explorers journals, mission records, local county histories, ethnography, linguistics and archaeology).

The first chapter introduces the Costanoan/Ohlone prehistory and history, in order that the researcher have a sense of the people, to facilitate perception, awareness

and understanding. Chapter two concerns the information world of the Costanoan/Ohlone Indians: the difficulty of access, the distortion of information, and an introduction to access to information. Chapter three presents resources in ethnohistory and history, the journals of the early Spanish explorers and travelers to the Bay areas, sources of the Interragatorio of 1812, the mission records, and histories of local and state of California. Chapter four describes the resources in anthropology: ethnography, linguistics and archaeology. Chapter five is a resource list of special sources such as bibliographies on California Indians, resources by Costanoan/Ohlone descendants, and thesis or dissertations concerning the Costanoan/Ohlone. Chapter six provides information beyond the library catalog, the invisible network of people and organizations who specialize in information on California Indians; the journals and publishers of materials on the California Indians; on-line search strategies; and the role of the librarian and library in information access on the Costanoan/Ohlone. Chapter seven concludes this thesis with the benefit and the uses of this research/access guide to information on the Costanoan/Ohlone.

Chapter 1
The Costanoan/Ohlone Indians
of the
San Francisco and Monterey Bay Area

For thousands of years the Costanoan/Ohlone Indians lived and thrived in the San Francisco and Monterey Bay areas; their culture a continuity through time, evolving in richness and diversity.

The world of the Costanoan/Ohlone people of just 220 years ago was quite different from that of today. The San Francisco and Monterey Bay areas had abundant plant and animal life. The marshes ringing the San Francisco Bay were filled with thousands of waterfowl. In the valleys and on the low hillsides, tall bunch grasses hid herds of elk, antelope, and deer. The streams were filled with salmon, perch, and stickleback; the trees were homes for great horned owls, red-shafted flickers, downy woodpeckers, goldfinches, and yellow-billed magpies. In San Francisco Bay gray whales swam and spouted. Along the ocean shore were "thousands of sea lions which looked like a pavement" (Crespi 1927: 51). And, wrote Fray Crespi (1927: 4) during the Portola land expedition in 1769, grizzly bears were "in abundance in the whole country from near San Diego up to the last region explored at San Francisco."

In 1769, Gaspar de Portola led the first Spanish expedition to the Bay Area. They called the Indian people Costanos meaning "people of the coast." The term Costanoan refers to a language group of eight distinct languages (Levy 1978). The tribelets within each of these language groups were distinguished by dialects. As a Spanish priest from Mission Santa Cruz wrote, "Among the Indians of these Missions there are as many dialects as rancherias where they were born, and it is a matter of surprise that, although one not being more distant from another, or even less, than two leagues, when they are not allied, their dialects are so distinct that they do not understand each other in the least" (Asesara [1814] in Heizer 1974: 54). A tribelet had at least one main village with smaller villages and seasonal camps within tribal territory.

Houses and Ceremonial Structures

The Costanoan/Ohlone people built their houses, sweatlodges, and ceremonial structures from materials found close at hand. Along the bayshore, lowlands, and valleys, the people built dome shaped houses of bundled or woven mats of tule rushes, 6 to 20 feet in diameter. In the hills and mountains near redwood forests the houses were made from slabs of redwood bark lain against a conical shaped frame of wood.

Sweatlodge/prayer houses were built of brush and earth, low into stream banks. The sweatlodge was a place where the men and older women gathered to cleanse, purify, and empower

themselves for special work, such as hunting, spirit dancing, or organization for war.

The large ceremonial house of the village community was for ceremonies, feasts, trading, dances, and important meetings. In 1769, Fray Crespi observed during the Portola expedition at Ano Nuevo, "In the middle of the village there was an immense house of a spherical form, large enough to hold all the people of the town.... Because the large house rose above the others the soldiers called it Village of the Casa Grande" (Crespi 1927: 220). If a village did not have a ceremonial house, a dance enclosure was built. The dance enclosure was an open space surrounded by a 4- foot-high fence of laurel branches or other of brush woven together.

Clothing and Ornamentation

The Costanoan/Ohlone people wore little clothing for their everyday life. Generally, the men and boys went naked, except on cold days when they wrapped themselves in capes of woven otter or rabbit skin or feathers. The women and older girls wore two piece aprons of deerskin wrapped around the back, with a skirt of tule rushes or shredded bark in the front. On cool days, the women wore capes of otterskin or rabbitskin around their shoulders, falling to waist level.

For ceremonies, feasts, dances, and other special occasions the men and women wore spectacular regalia. Von Langsdorff (1814: 194), who visited Mission San Jose in 1803, observed the Indians preparing for the dance: "the dancers

were assembled, extremely busy in smearing their bodies with charcoal-dust, red clay, and chalk. One was ornamenting his breast, another his belly, another his thighs, and another his back, with regular figures of various kinds. Some were ornamenting their otherwise naked bodies all over with down feathers.... Their heads, ears, and necks, were set off with a great variety of ornaments, but the bodies, except a covering about the waist, were naked. The women were...dressed; their faces and necks only were painted, and they wore also a profusion of ornaments of shells, feathers, and beads."

Ornamentation was always worn and indicated a person's status within the community. Both men and women wore necklaces of shell beads or abalone pendants and bone or wood earrings with shells and beads attached.

Subsistence

Through careful and attentive management, the Costanoan/Ohlone maintained an abundant diet of wild plant and animal foods. A great variety of plants and animals, as well as insects, such as grasshoppers, were food for the Costanoan/Ohlone.

Acorns from oak trees were the major staple food. The meal from ground acorns was leached for several hours in cold water to remove the bitter tannic acid. The meal was made into bread, porridge, stew, and griddlecakes. When the acorn crop was low, the Costanoan/Ohlone harvested buckeye nuts.

Buckeye nuts had a more involved preparation process, so were not as commonly used as the acorns. The Costanoan/Ohlone also gathered an abundance of clover and other greens, bulbs and roots in the spring; wild strawberries, blackberries, blue elderberries, huckleberries, and black currants in the summer; hazel nuts, black walnuts, bay laurel nuts, and pine nuts in the autumn; and mushrooms in the rainy months of winter.

Plants were used for basketweaving materials. Baskets were functional, as well as creative works of art from water tight cooking baskets to sturdy burden baskets to small, beautiful trinket baskets woven with colorful feathers and shell beads.

Plants were also used as medicines, such as the California laurel, the leaves of which were dampened and applied to the forehead for headache; or the wild rose, a decoction of the hips were used to soothe sore throat, fever, and cold (Bocek 1984: 249).

Although plant foods composed the major portion of the Costanoan/Ohlone diet, mammals, birds, fish, shellfish, and insects were also eaten. Captain Beechey (1941: 61) wrote in 1826, "The county inhabited by the Indians abounds in game, and the rivers in fish; and those tribes which inhabit the sea-coast make use of muscles and other shell fish."

Religion

To the Costanoan/Ohlone people, the natural world was sacred, a place of powerful spirit magic. All living things

had spirit power to be respected and handled with care. The most powerful being was the sun. In 1775, Fages (1937: 70) reported that the people north of Monterey "have for their god the sun, to whom they offered, with gesticulations and ceremonies, all that we gave them, and they are accustomed to make various demonstrations of joy every day before the planet rises, while yet the dawning of the morning is announcing his coming." Only shaman/doctors possessed the power to control or maintain contact with the spirit world. Shamans were healers, who diagnosed disease through ritual singing and dancing, and who cured through sucking the diseased object from the person's body. Shamans could predict and control the weather and could determine an abundant crop of acorns or a successful hunt. Shamans could also be grizzly bear doctors, practitioners of evil magic (Levy 1978: 489).

Historical Overview

The Costanoan/Ohlone people survived for nearly 10,000 years, their culture woven in a fine balance with the natural world around them. With the coming of the Spanish missionaries, however, the Costanoan/Ohlone people experienced a cultural disruption of destructive proportions.

In 1769, the Spanish came to California. The military and Hispanic settlers came to take possession of the land. The Franciscan missionaries came to take possession of the souls of the native people.

The Franciscans eventually established seven missions in Costanoan territory: Missions San Carlos de Borromeo de Carmelo, San Juan Bautista, Nuestra Senora de la Soledad, Santa Cruz, Santa Clara de Asis, San Jose de Guadalupe, and San Francisco de Asis (Cook 1988:472 and 478).

The natives were brought (and later forced) into the missions, away from their traditional communities and living ways. The "missions of California were not solely religious institutions. They were, on the contrary, instruments designed to bring about a total change in culture in a brief period of time" (Forbes 1969: 29).

Cultural shock and European diseases brought an immediate and deadly impact. The people had little or no immunity, epidemics spread rapidly. Depression and despondency affected the will of many to live. The birth rate fell dramatically.

The Costanoan population was so decimated by 1824 that Kotzebue (1967: 87-88) observed, while visiting the Santa Clara mission, "The death-like stillness of these beautiful fields is broken only by the wild animals which inhabit them: and as far as the eye can reach, it perceives no trace of human existence; not even a canoe is to be seen upon the surrounding waters."

In 1834 came secularization. The missions and all their lands became possessions of the state. After 60 years of missionization, the Indians were unceremoniously turned out. The remaining Costanoan/Ohlone people struggled to survive; many becoming servants or agricultural laborers. Eventually

the survivors gathered in multiethnic rancherias with Plains and Coast Miwok, Yokuts, and Patwin Indians. Alisal Rancheria was in Pleasanton, El Molino in Niles. There were also communities formed in Sunol, Monterey, San Juan Bautista (Margolin 1978: 164). Within these communities there was a revival of the old ways, sweatlodges were erected, dances were performed, acorns gathered once again. In the fall of 1854, the Indians living on a rancheria near San Juan Bautista were reported to have had a great fiesta. "They [the Indians] were several months making preparations - gathering and pounding seeds and acorns, etc. Mr. Adams distinctly remembers several large heaps of acorns - each, he says, as high as a man's head and perhaps 10-12 feet in diameter. The fiesta lasted two weeks. Indians came from all directions and were estimated to number 4,000" (Merriam 1907).

In the early twentieth century, the descendants of these remnant groups still spoke the old languages. Today many of the Costanoan/Ohlone descendants still live near their ancestral lands. Costanoan/Ohlone descendants, active participants in their communities, are demanding greater participation in and control over archaeological site excavation and reburial of ancestral remains. Tribal groups, such as the Muwekma Indian Cultural Association in San Jose, are seeking tribal acknowledgment from the federal government. The Costanoan/Ohlone Indian descendants have never been recognized by the United States government as a tribal entity. At the time when reservations and rancherias

were organized by the Bureau of Indian Affairs (BIA), the Costanoan/Ohlone were thought to be extinct. Acknowledgment by the federal government entitles tribes to benefits from the BIA, such as for health care, education support, and administrative support. Tribal acknowledgment would support and perpetuate the cultural heritage of Costanoan/Ohlone descendants who are here today.

Chapter 2
The Information World
of the
the Costanoan/Ohlone Indians

Part I: The Difficulty of Access to Information

The information world of the Costanoan/Ohlone Indians lies beyond the surface of the general catalog. The general catalog can be a barrier to access as the popular term "Ohlone" is not a Library of Congress Subject Heading.

Providing subject access that is understandable and appropriate to the users of the catalog is a primary goal of subject heading assignment. Library of Congress Subject Headings, our standard and most widely accepted source for subject heads, does not meet this requirement due to its lack of sensitivity to ethnic cultures. LC headings do not always reflect the actual thematic content of a work nor employ terms at once familiar and relevant to persons likely to seek ethnic literature (Scarborough 1990).

Familiarity with the idiosyncrasies of the catalog is the only way to break through the surface. A limited number of sources can be found by using the Library of Congress Subject Heading "Indians of North America-California-Costanoan" or within sources listed under

"Indians of North America-California," but the rich primary resource material in the journals of explorers and early travelers is found under the obscure heading of "California-Description and Travel." The on-line catalogue presents an even greater challenge to access where interpretation of material and terminology is not always consistent. While actual sources on the Costanoan/Ohlone number in the hundreds, MELVYL, the on-line catalog for the nine-campus University of California system, has only 49 records listed under the subject heading "Costanoan." Many of the records are repeated two, or even three times within the 49. As for GLADIS, the on-line catalog for the University of California, Berkeley, there is one listing under the subject heading "Ohlone." GLADIS subject headings for "Costanoan" are greater, with a total of nine headings, such as "Costanoan Indians-Antiquities," "Costanoan Indians-Food," or "Costanoan Indians-Language." Unfortunately, there are only twelve sources listed under all of the subject headings, and many of the sources are shared by subject headings; Stoddard's Mechanisms and Trends In the Decline of the Costanoan Indian Population is listed under three different subject headings. The access appearance of MELVYL and GLADIS is particularly discouraging because it gives absolutely no indication of the great number of sources on the Costanoan/Ohlone Indians that do exist.

Besides the obvious inadequacies of the catalog, the researcher must also deal with psychological barriers, notably the intimidation of dealing with a great scholarly

center like the University of California, Berkeley, birthplace for California ethnography/archaeology/linguistics. On the Berkeley campus there are thirteen libraries or special collections that have "acquired significant archival material relating to California Indians" (Margolin 1989a: 7). The researcher may feel far less intimidated by the local public library. Unfortunately, information within the public library system is limited, and of secondary rather than primary source material (Fisher 1989).

The few accessible sources intended for a general audience are fraught with weaknesses and inaccuracies. The popular literature serves a purpose, however, by reaching a broad public and by providing a good entry point for more detailed research on the Costanoan/Ohlone Indians. It is unfortunate that the professional sources that are readily accessed by the general public, such as Kroeber's Handbook of the California Indians, are limited and fall short. Kroeber's Handbook was first published in 1925 and has never been revised.

For the most part, sources on the Costanoan/Ohlone are "hidden" in professional journals, publications, and bibliographies that are of limited publication out of the mainstream. These materials are mostly housed in academic libraries, archives, and special libraries, such as the Archaeological Information Center at Sonoma State University in Rohnert Park, California. In describing the

University of California, Berkeley, archives Lee Davis (1989: 12), director for the California Indian Collections Project, writes, "The campus archives that contain material dealing with California Indian cultures are essential resources for anyone gathering information on California Indian tribes. However, in terms of access, these archives have been a maze to the bibliographic detective, a nightmare to the trained generalist, and totally unknown territory to members of the general public."

Archives, storehouses of rich primary resource material, are indeed a maze. The cataloging "tradition" for manuscripts in archives is idiosyncratic, based on historical reality without the use of a uniform set of rules for subject heading assignment, such as the Anglo American Cataloging Rules 2 (AACR2) or Library of Congress Subject Heading (LCSH). In addition, Native American material has been traditionally perceived by the White world as "folk" material and what has been cataloged often is locally or institutionally defined, sometimes by individual university departments - each with their own sets of traditions. These conservative cataloging traditions are slow to change because Indian material has been regarded as historical artifacts, part of the White community's history (O'Neill 1990).

At issue in access are the Indian informants, people who are not even named in the work of the ethnographic researchers. Indian informants provided the early ethnographers with vital information concerning the last

remnants of community history, historical artifacts, Costanoan/Ohlone culture to be carried into the 20th century. The informants are not named in these documents, yet we access material through names. Even though the researchers used the informants and knew their names (kept records of them), the catalogued documents are not to be found under the Indians names.

Today access to manuscripts is a matter of access to cartons of material (rather than the easier book form of published material), a challenge to reorganization. For the researcher, the most successful way to find the material is to develop "research intuition" by delving into material and coming to know the various authors and understanding the orientation of each individual's thinking.

PART II: Information Through Time

Above all others, the California Indians are a shy, foxy, secretive, closemouthed race, and will not impart whatever information they may possess until confidence has been grounded on a long intimacy, and then not completely unless one does them the flattery to learn their language. This singular secretiveness has kept the great body of the Whites in profound ignorance of their ideas, whatever they may have observed of their customs (Powers 1872: 325).

The way the Costanoan/Ohlone people have been viewed by first the Spanish then the Americans has had a profound impact upon the way that information about Costanoan/Ohlone culture has been compiled, housed, and set up for access. From the first White contact, the California Indian people have been subjected to the ethnocentricity of Euroamerican beliefs, values, and world view; an image that, until recent years, has translated into a negative stereotype colored with disdain and a low regard for "primitive" and "savage" native cultures. West (1981: 51) writes in The Social and Psychological Distortion of Information, "The social order with its attending culture surrounds us like a porous shield. It magnifies certain events in reality and reduces others. It influences all attempts at information derivation...." The social world view distorts information by magnifying certain events and reducing others. Added to this is the individual frame of reference through time,

personal knowledge, motions, values, needs, and interests; all of which are influenced by a language usage that is passed from generation through generation. As West (pp. 80-81) notes, there are "potential distortive effects which emerge from preconceptions about previously gathered information; from prior knowledge; from emotional bias; from group norms; from particular items of information, and restrictions as to the sources of information."

In the cycle of information processing, each stage -- communication, dissemination, acquisition, organization, preservation and access -- is susceptible to the distortion of information, to the politics of particular interest that includes "censorship and selection, which hinder the flow of information; propaganda, which is a distorting device of the author or disseminator; and bias, which is the researcher's conscious or unconscious selection and distortion" (Fink 1989: 21).

The information process cycle concerning the Costanoan/Ohlone Indians has been fraught with distortions and stereotype by the Anglo society. From the first contact with Europeans, Costanoan/Ohlone Indians have been viewed from the distance of white social reality; a reality that supported the treatment of the Indians as the need varied over time. The early explorers saw the Indians as an important source of information. In 1769, Miguel Costanso (Stanger and Brown 1969: 75), geographer for the Portola expedition, wrote of his disappointment upon discovering an abandoned village near Watsonville:

"a circumstance we were all sorry for, since we miss them extremely, principally for the purpose of acquiring information about the country, and for going with the scouts in their explorations, from which we had been profiting very much." The explorers were concerned with finding safe passage in their explorations, mapping out the land, and establishing the Presidios. The Indians are mentioned in many of the explorers' journals incidentally, as the encounters occurred, with little thought or effort to write beyond general description.

The missionaries believed that they were saving the souls of the Indians and setting them up for a better life as Christian Hispanics. "The Franciscan missionaries were not concerned with recording the 'heathenish customs' of their 'gentile' (that is unbaptized) wards, whom they generally classed as ignorant and stupid savages" (Heizer 1978: 6). For the most part, then, the priests did not write about the Indians. The exceptions are the travel journal entries of Crespi, Palou, and Font; the replies from the missions to the Spanish government questionnaire of 1812 (Interrogatorio); and the linguistic recordings by Felipe Arroyo de la Cuesta from the early nineteenth century at San Juan Bautista Mission (1978).

Travelers who came to California -- the sea captains, traders, scientists -- were sharp and, at times, sensitive observers of Indian culture and life at the missions. Many of the voyagers were intrigued by the Indians, curious about details of their daily living and interactions.

Literate and acute, the journals and writings of the voyagers form a body of information that opens a window into Costanoan/Ohlone culture now vanished. In the accounts of such visitors as La Perouse at Monterey in 1786 or von Langsdorff at Mission San Jose in 1806 are descriptions of dance regalia, hunting methods, food preparation, house construction, and conditions and treatment at the missions. As visitors and observers, the voyagers were often critical of the Spanish missionization (enslavement) of the Indians. La Perouse, a French man of the Enlightenment, compared Mission San Carlos de Borromeo to a slave plantation in the West Indies. La Perouse was disturbed by the treatment of the Indians and by the absolute power of the priests in their daily and spiritual interactions (Rawls 1984: 35). Forty years later, Bernard Duhautcilly (1929: 317) wrote of the Indians' treatment, "What do the padres demand from the Indians of Upper California? A little labor in exchange for abundant nourishment, good clothing, and the benefits of civilization. In spite of these evident advantages, the instinct of liberty is there crying to them to prefer to this quiet monotonous, state, the poor and uncertain life of their woods and their marshes." The concerns of La Perouse and Duhautcilly are echoed in much of the travel literature of the time. The Spanish were often criticized as lazy, incompetent, and ignorant; the Indians as ill treated and caught in a slave state. This image of

exploitation and mistreatment was used internationally to discredit Spanish and Mexican occupation of California (Rawls 1984: 43).

While offering important information, all accounts of the voyagers are colored by cultural prejudice. "These races are all alike ugly, stupid, dirty, and disgusting...." wrote Kotzbue (1967: 98-99) during a visit to the Santa Clara Mission in 1826. "The powers of their minds lie yet profoundly dormant...if any one among them can be made to comprehend that twice two make four, he may pass, in comparison with his countrymen, for a Descartes or a Newton." Langsdorff (1814: 164) felt he "had never seen a less pleasing specimen of the human race." The Indians were considered dull and lacking in intelligence; their culture inferior as compared to the observers' culture. The Indians were scornfully viewed as undeserving of the abundant richness of the California environment that they, according to the observers, so little utilized. The image of the Indians as savage primitives in the lush California environment was used to justify the Euroamerican "right" to occupy California.

When the missions were secularized, the Costanoan/Ohlone were exploited as laborers. The ranchos and settlement areas that absorbed the Indians as workers were only interested in maintaining a constant source of labor. The Indians were not seen as important or worth social attention. Forced into a hacienda-peon society, the Indian

people suffered a loss of cultural identity as tribal organization broke down (Castillo 1978: 105). Consequently, there was a loss of information during this time. The only glimpses of this period are in travel journals or diaries, such as the account by Captain Joseph de Rosamel who visited Monterey in 1840. Rosamel (Shepard 1958: 74) wrote that the "Indians no longer receive religious instruction. Part of those whom the Fathers won for the Catholic church remain faithful. Some have fled to areas inhabited by uncivilized Indians, and in taking up their former life, they have forgotten everything about the Catholic faith. In spite of the fact that the mission Indians referred to above live with whites, about half of them worship idols."

In 1850, the first American Indian Agent in California, Adam Johnston (Castillo 1978: 105), reported talking to an old man from Mission Dolores who expressed in sorrow, "I am very old... my people were once around me like the sands of the shore...many... many. They have all passed away. They have died like the grass...they have gone to the mountains. I do not complain, the antelope falls with the arrow. I had a son. I loved him. When the palefaces came he went away. I do not know where he is. I am a Christian Indian, I am all that is left of my people. I am alone."

The poverty and debauchery that the Indians experienced during the Mexican period intensified with the arrival of the Anglo-Americans who flooded into the Bay

Area after the discovery of gold. In the Spanish/Mexican society the natives were viewed as the "basis of the population" (Cook 1943: 258), as human beings entitled to the rights and privileges of their class. Racial intermarriage was encouraged and supported. Indian lives were regarded as worthy of salvation. The Anglo-Americans saw the Indians as savages. "Whether 'noble' or 'godless,' writes Frederick Hoxie (1984: ix), "native Americans existed outside the white man's world and were by definition ineligible for automatic membership in 'civilized' society." The Indians were pushed to the outer fringes of the social order and regarded as aliens, as less than human. The Indians of California had no civil or legal rights and could not even testify in court (Cook 1943: 258). To the Anglos, the Indians were vermin to be eliminated from the land; by the law of the time, a white man could not even be taken to trial for the death of a "worthless" Indian (1943: 259).

Throughout California, from 1848 through 1870, the Indians became victims of mass genocide. Indian children and young women were legally kidnapped by Whites and forced to labor as servants and, in the case of young women, sexually exploited.

By the 1860's, the surviving Costanoan/Ohlone people gathered together in ghetto-like villages at such places as Sunol, El Molino in Niles, Alisal in Pleasanton, or San Juan Bautista (Margolin 1978: 166). Somewhat isolated from

the surrounding ranches and cities, the Indians lived in these villages, precariously surviving as laborers and domestics, tolerated or ignored by the Anglo-American settlers. Some information about the Indians can be found in the local newspapers of the time and, by the 1880's, in local and county histories. The Anglo community continued to regard the Indians with contempt, showing little respect for their culture or lives. The written information reflects these attitudes and prejudices; an example of this can be found in articles by Lorenzo Yates, a sometime dentist and later ethno-scientist who lived at Washington Township of Alameda county in the 1870s. Yates (1875: no. 2) wrote that "The Indians inhabiting California since the advent of the Whites, are generally conceded to be a low, degraded race....He [an Indian] needed no houses, - the tule hut was sufficient to shelter him.... As for clothing, why he needed none."

In a series of columns titled "Relics of the Mound-Builders of California," Yates (1875: No. 4) reported to the Alameda County Independent that in 1875 burial mounds and village sites could be found in southern Alameda county, "but continued cultivation is fast obliterating all signs of the former presence of multitudes of a race of human beings who, from the introduction of civilization, have been melting away like the dew before the midsummer sun, and whose existence, even will in a few years be a matter of history, only." The Indians became objects

outside the circle of active social concern, responsibility or respect.

An old sycamore tree standing in the bed of the creek near Mr. Ross' house was formerly used by the Indians as sacred place, where they deposited at stated times, charms and offerings to their deities, and until within a few years the spot was often visited by the Indians who left souvenirs of their visits by depositing in the hollow of this tree beads, shell ornaments, painted elder sticks ornamented with feathers and other gimcracks. But some years ago one of the white settlers of the neighborhood set fire to and burned up the entire deposit, since which time its former visitors have abandoned the tree and selected others for the purpose (Yates 1875: No 5).

Yates reports this event and that is all. It is information from the White point of view. The Indians and their social and religious practices were regarded as nuisances to the White community and, as a result, the information picture is a puzzle of missing pieces. The year 1875 was the time of the Ghost Dance in Pleasanton, a significant period for the Costanoan/Ohlone Indian community. The Ghost Dance was to bring about the destruction of the White world; the "ghosts" of the Indians ancestors would rise again and the glory of the old times

would return (Parkman 1990a). Yates does not report the Ghost Dance in his series.

Many of the attitudes, perceptions, and ways of treating the Indians by mainstream Anglo society that Yates illustrates were carried into the 20th century. Forbes (1969: 79) writes that the California Indian people from 1880 to 1920 "were often rather passive during these forty years. This is, of course, not at all surprising in view of the enormity of the shock of the preceding period of warfare and disorganization and of the immense power and prestige available to those whites who intervened in Indian affairs. Indian people operated at a great disadvantage and to resist at all required great tenacity of spirit or brilliance of perception. The easy course was to bend to the hurricane, accepting white views on all matters from dress to religion."

By the 1870's, the Indians of California were no longer a threat to Anglo development (Rawls 1984: 205). The remnant tribal entities became invisible to the Anglo community and "fit subjects for study by scientists and for the charity of philanthropists" (1984). In 1872, Stephen Powers published a series of articles in the Overland Monthly on the tribes of California. Regarded as California's first true ethnologist, Powers traveled the rural areas of California to gather ethnographic information for the articles in the Overland Monthly that were later published by the Bureau of American Ethnography as The Tribes of California.

At this time H. H. Bancroft was building his collection of historical documents on the history of Western America. The information Bancroft obtained became the source material for his volumes of historical work, notably The Native Races of the Pacific States of North America and History of California. Bancroft gathered books, manuscripts, pamphlets and newspapers; he sent out copyists to the mission archives and to the land offices; he and his hired agents interviewed early California residents, such as General Mariano Vallejo, recording their personal histories and developing their trust in Bancroft as a caretaker for their private collections of historical manuscripts (Caughey 1946: 81).

Bancroft set out to describe the Indian nations in The Native Races as a preliminary to his Western histories. The significance of Bancroft's work lies in his treatment of Indian groups by cultural area. At a time when Anglos refused to notice cultural differences, Caughey writes, "Recognition that the Indians were culturally heterogeneous was the first step toward an intelligent description.... Cooper's Leather-Stocking Tales had tended to fix the impression that Indian life was substantially uniform.... American frontiersmen and pioneers, moving across the continent, had likewise been inclined to fail to notice the difference among the various Indian groups encountered" (Caughey 1946: 123).

Bancroft, businessman and collector of valuable historical documents, realized that the time had come, the

interest and the need existed for historical and cultural information. The information Bancroft provided in The Native Races, History of California and other works, was drawn from thousands of sources.

The historical work of Bancroft and Powers contributed to a climate of social awareness that emerged into the cultural anthropology of California. Alfred Kroeber, dean of California anthropology, with C. Hart Merriam, John P. Harrington, Edward Gifford and other distinguished anthropologists mapped the cultural complexity of California "within a remarkably short time" (Davis and Koue 1989: 16). When Kroeber spearheaded the work with California Indian informants at the turn of the century, he "felt a need to work particularly fast in California. He saw the Indian cultures of California as dying out. He called his efforts 'salvage ethnography,' an attempt to record as much as possible in the lifetimes of the last Indian elders who could remember the way of life before contact with non-Indians" (1989: 17).

Kroeber directed research on the precontact cultures of California. The contemporary culture of California Indians was not considered to be important (anthropologically productive). The Indian informants were utilized for what they remembered of the past, with little or no concern for who or what they were then. The Indians were still regarded as "stock."

Kroeber worked with Costanoan/Ohlone descendants between 1904 and 1914. C. Hart Merriam worked with the

Costanoan/Ohlone from the turn of the century until the 1920's. The field work of John P. Harrington in the 1920's and 1930's is one of the last windows opened onto the Costanoan/Ohlone. Harrington and C. Hart Merriam, both stood outside Kroeber's circle at the University of California. Harrington and Merriam shared an association with the Smithsonian, as well as a passion for field work and an antipathy to Kroeber. Both men also shared a reluctance to publish their research. The field notes of J. P. Harrington are a massive, conglomerated wealth of information still to be thoroughly studied (Heizer 1978: 10). Except for a few published works, the research material of Harrington and Merriam was not reasonably accessible for decades.

Kroeber and his colleagues, performed tremendous feats of intensive research in a short period. In the case of the Costanoan/Ohlone Indian culture, Kroeber felt the race had been lost. In his Handbook of the Indians of California, Kroeber (1925: 464) declared that "The Costanoan group is extinct so far as all practical purposes are concerned." This perception had a profound impact on the information world of the Costanoan/Ohlone. Kroeber, authority figure in California ethnography, in effect directed attention and research away from the Costanoan/Ohlone, perpetuating a perception that was not accurate and that blinded awareness. This perception became ingrained in the ethnographic way of thinking and was seldom questioned so that by 1943 Cook wrote of the

Costanoan/Ohlone that "there have been no modern survivors" (Cook 1976: 183).

By 1955 when Kroeber and Cook participated in the Indians Claims Case (a case that resulted in a 29 million dollar settlement paid to California Indians for land acquired by the government with the Treaties of 1851-1852), Cook's research on the 1928 BIA ledger rolls in Sacramento revealed the inaccuracy of Kroeber's claims. Among the several hundred applicants examined, 127 were identified as Carmeleno or part-Carmeleno Indians, Costanoan/Ohlone Indians once associated with Carmel Mission. Additional descendants were identified from the San Jose, Santa Clara, Santa Cruz, and San Juan Bautista missions.

Kroeber himself refuted his 1925 statement of extinction in the paper he coauthored with Heizer, Continuity of Indian Population In California from 1770/1848 to 1955:

...between increasing acculturation and increasing genetic dilutions, the California Indian is much less conspicuous in the total population than he used to be. Racially he survives, but he is socially submerged. ...This has led to current belief that the Indians are "dying out," which is flatly contrary to fact. It is then aboriginal culture which is essentially died... As a result of this misunderstanding, there is a widespread belief that many

Indian groups, especially the smaller ones, have by now become extinct (Kroeber and Heizer 1970: 2).

The Continuity of Indian Population was originally written and submitted in 1955 as evidence on behalf of the Plaintiffs in the Indians of California vs United States. It was published in 1970 as a professional paper in the University of California's Archaeological Research Facility Contributions series, professional publications unknown to most people. The Handbook was and is a standard resource, easily accessed in libraries but, as previously stated, it was never revised by Kroeber. Also, the Handbook had been available for thirty years and was recognized as a primary resource of great value; it had tremendous influence upon perception and thinking about the Costanoan/Ohlone Indians and about all other California Indians.

Cook, the demographer, uncovered surprising evidence of California Indian survival. Unfortunately, no one in the California anthropological community in the 1950's followed this evidence through to the descendants themselves. How much information was lost due to this inaction will never be known.

Just as the assumption of Costanoan/Ohlone extinction impacted the discovery and gathering of new information, so it must also have impacted the perception of existing information. "Knowledge can be public, yet undiscovered, if independently created fragments are logically related

but never retrieved, brought together, and interpreted" (Swanson 1986: 103). Kroeber's claims of their extinction put the Costanoan/Ohlone into a place of nonexistence. The Costanoan/Ohlone Indians, in effect, became extinct from general thought or thinking so that information concerning them sank from view. As Davis (1986: 5) writes, "For the last 40 years, since World War II, the common wisdom among the scholarly community has been that while there are biologically descended California Indian people, there are no more California Indian cultures or lifeways in the modern world. Because of this attitude, there have been no scholars to knit together a network of knowledge about native California as Kroeber had done at the turn of the century."

This information silence was not broken until the descendants themselves found a voice in the 1960's. In 1964, the Galvan family, descendants of Costanoan/Ohlone Indians of Mission San Jose, together with the American Indian Historical Society, protested the planned destruction of a Costanoan/Ohlone cemetery by the City of Fremont for the construction of a highway. The cemetery was originally part of Mission San Jose, a burial place for 4,000 Indians (Galvan 1969: 12). As Michael Galvan (1969) later wrote, "The highway was stopped. Investigating the title, the Society found it was still in the hands of the Catholic Church....When the Bishop re-dedicated and re-consecrated the site on April 15, 1965, it was found that the Ohlones were indeed not 'Men of Extinction,' but were

much in evidence and still living in and around their old homeland."

The Galvan protest stopped the destruction of the cemetery. In the civil rights climate of the 1960's, the Galvans were able to speak out and be heard, a monumental turn of events for the Costanoan/Ohlone and for all California Indians. For the first time in the history of Indian/White relations in California, the Indians were in a position to speak out, knowing they could survive. In the past, Indians faced the real possibility of being lynched, shot, or killed if they spoke out against white "progress" (Parkman 1990b). When Kroeber wrote in 1955 that California Indians were "socially submerged," he touched upon the reality that was survival for Indians.

The Galvan protest is a part of a process still being carried out today: acceptance of Native Americans as full citizens and participating members of society with the right to speak and be heard as equals. The goal of complete acceptance has yet to happen. Today there is interest and concern for Native Americans, but many "slow to die" stereotypes, negative images, have become ingrained in our social programing, affecting our social and psychological perceptions of information. An example of this is the San Mateo Weekly July 26, 1990, article "Social Science Panel Studies Ohloe Tribe." Besides misspelling the word "Ohlone" as "Ohloe" and identifying a photograph of an Costanoan/Ohlone tule boat as a "tulp reed boat," the article demonstrates a lack of sensitivity and

understanding by identifying Costanoan/Ohlone descendants on the panel as a "slate of others." The only specifically identified panelist is a non-Indian, Mr. Alan Leventhal, an archaeologist associated with the San Jose State University School of Social Science. The author, Dennis, does not indicate if she interviewed the descendants, but she does quote Leventhal throughout the article (1990: 10). The Costanoan/Ohlone descendants were not viewed as authorities about their own culture; they were, in a sense, "nonexistent" in Dennis' perception.

This perception of nonexistence, of Costanoan/Ohlone extinction, has influenced further information discovery and research. When Malcolm Margolin was hired by East Bay Regional Parks to research and write a history of the Costanoan/Ohlone Indians during the mid 1970's, he assumed there was nothing known about them and that they were all extinct (Margolin 1989b). Margolin, approached the book as a natural history. The Ohlone Way started out to be a 48-page pamphlet that would take a couple of weeks' research in the library. "At the beginning, I assumed that there was very little information about the Bay Area Indians. I was wrong" (Margolin 1978: 3). As a result of Margolin's persistence, The Ohlone Way evolved over a three-year period into a 180-page book, the first written about the Costanoan/Ohlone for the general audience. Margolin's persistence in his research is commendable, but unusual. Although there is great public interest for information about the Costanoan/Ohlone Indians, most researchers drop

out once they are confronted with the difficulty of access (Margolin 1989b).

And for those who persevere in their research, interpreting the information through our own cultural bias may be the most difficult task of all. "The assemblage of factual research was difficult," Margolin (1989b) stated, "but the real work was understanding. It takes a real openness to understand and appreciate, not judge."

When conducting any type of research, it is important to be aware of the tendency to distort information through the filter of unconscious self perception, attitudes, and cultural bias. According to Richard Paul (1987: 386):

We intellectually and effectively absorb, like plankton, common frames of reference from the social settings in which we live our lives. Our interests and purposes find a place within a socially absorbed picture of the world. We use that picture of the world to test the claims of contesting others. We imaginatively rehearse situations within portions of that picture. We rarely, however, describe that picture as a picture, as an image constructed by one social group as against another. It is difficult, therefore, to place that picture at arm's length, so to speak, and for a time, suspend our acquiescence to it. That our thought is often disturbed and distorted by ethnocentric tendencies is rarely an abiding recognition. At best, it occurs in most people in

fleeting glimpses, if we are to judge by the extent to which it is recognized explicitly in everyday thought.

Breaking through the constraints of stereotype and prejudice and moving beyond alleged authority is the greatest challenge in the learning process (Fink 1989: 128). The steps to accomplishing this are first, recognizing and setting aside our personal bias in order to defer judgment of other perspectives, and second, systematically analyzing and assessing information (1989). In the case of the Costanoan/Ohlone Indians, this is especially important because of the immense social prejudice and negative stereotyping that this cultural group has suffered during 220 years of contact with the Euroamerican culture. Critical evaluation is an essential component to thorough and effective research on the Costanoan/Ohlone Indians.

Critical evaluation is a learned skill. West (1981: 89-90) suggests four steps in the evaluation process:

1. View every communication as propaganda.
2. Attempt to analyze the goals or intentions of the writer or speaker
3. When possible, consider the frame of reference of the writer or speaker.
4. Be aware of the fact that the writer or speaker is not providing all relevant data on the issue, that the writer has selected data or ideas over others

to communicate, that data and ideas were selected which were consistent with his intentions.

In addition, when evaluating and communicating information, it is important to recognize that all information is colored by subjectivism (1981: 14).

Skilled critical evaluation leads to more effective use of information sources, opens one to new viewpoints, and deepens understanding of personal perspectives (Fink 1989: 134). Also, the researcher who understands the nature of information on the Costanoan/Ohlone Indians -- their history, distortions, and idiosyncrasies -- will have a "sixth sense" advantage in information retrieval. This sixth sense, resource knowledge and library familiarity are the keys to access.

Part III: Access to Information - A General Overview of Resources and Libraries/Archives

The Resources

The major resource areas, or categories of information, on the Costanoan/Ohlone Indians include:

Ethnohistory. The categories of resources in ethnohistory are the accounts of the explorers and mission priests from 1769 to 1776; the baptism, marriage, and death records of the Missions; the replies of the missionaries to the Interrogatorio of 1812, and the accounts of the voyagers and travelers who came to California as observers.

History. The primary historical sources include Bancroft's Native Races and The History of California and early county and local histories, such as Wood's History of Alameda County and The History of Washington Township.

Ethnography. Primary ethnographic resource material on the Costanoan/Ohlone was gathered from the descendants from the turn of the century through 1935. After 1935, the Costanoan/Ohlone descendants were no longer consulted. The principal ethnographers were Alfred Kroeber, C. Hart Merriam and John P. Harrington. Kroeber was with the University of California Department of Anthropology. C. Hart Merriam worked in association with the Smithsonian and John P. Harrington was employed by the Smithsonian.

Linguistics. The linguistic material was recorded in the early 20th century by Kroeber, Merriam and Harrington

and in the 19th century by Padre Antonio Arroyo de la Cuesta, Adam Johnston, Padre Juan Cornelias, A. S. Taylor, A. Pinart, and H. W. Henshaw. Languages recorded include Rumsen (Carmel-Monterey), Mutsun (San Juan Bautista), Awaswas (Santa Cruz), Tamyen (Santa Clara), Ramaytush (San Francisco), Chochenyo (San Jose), and Chalon (Soledad) (Heizer 1974: 27; Hinton 1988: 23; Levy 1978: 486).

Archaeology. Archaeology is an active field of research, generating new information. Some archaeological information has been published. However, new information today most often is "gray literature" archaeological reports prepared by contract and reproduced in limited numbers with little or no circulation (Layton 1984: 127).

Libraries and Archives

The greater variety of resources on the Costanoan/Ohlone Indians is housed in academic libraries and special libraries, such as the Bancroft Library at the University of California and the Archaeological Inventory Center at Sonoma State University. A surprising amount of information on the Costanoan/Ohlone, in the form of historical material and ethnographic resources, is also available in the public library.

The academic libraries at the California State Universities house published primary information, as well as secondary material. Valuable and rare historical materials are stored in the special collections of these libraries. The potential resource capacity of the State

University collection is expanded through the Interlibrary Loan services.

For thorough research on the Costanoan/Ohlone, it is important to become familiar with the resources available at the University of California, Berkeley. UC Berkeley has the world's largest collection of material on California Indian culture (Davis and Koue 1989: 16). The archives and libraries that house materials on the Costanoan/Ohlone Indians include the Bancroft Library, the University Library System, the Robert H. Lowie Museum of Anthropology, the Anthropology Library, the Archaeological Research Facility (ARF), the Survey of California and Other Indian Languages, and the Language Lab.

Lee Davis and Don Koue in Going Home: the California Indian Library Collections Manual offer advice and how-to instructions for tackling the Berkeley archival maze. The following section is a summary of Davis's and Koue's UC Berkeley access information.

The Bancroft Library

The Bancroft Library is a noncirculating library of rare, special collections of historical materials, including the Bancroft Collection of historical documents on Western North America. The Bancroft houses the field notes of A. L. Kroeber, C. Hart Merriam, and other faculty members, as well as the journals of early explorers such as Anza, some mission records on microfilm, and a manuscript and photographic collection. The Bancroft Library stacks are not open to the public and materials must be

requested. Card catalogs and finding aids to collections are available; ask the reference librarian. Davis and Koue advise the Bancroft beginner to consult a Bancroft librarian in advance for an introduction to the resources available and to their user policy. "The Bancroft Library is more difficult to use than other libraries because so much of its material is unique or rare" (1989: 57). To photocopy material, a request form must be filled out. Bancroft Library staff performs all copying.

The University Library System

Among university libraries, the UC Berkeley Library collection is the fourth largest in the United States, following Harvard, Yale, and Illinois. The Main Library (DOE) is located in the center of campus. Various branch libraries are located throughout the campus and are discipline specific. Due to space constraints, for every new volume acquired, one volume is stored off campus at the Richmond facility. Material stored at Richmond takes one day to arrive on campus. The UC Berkeley libraries have been computerizing their catalog information on GLADIS (UC Berkeley's own on-line catalog), MELVYL (the UC system, 9-campus catalog). Older material, pre-1977, is accessed through the card catalog (1989: 25). Material on the Costanoan/Ohlone, as previously mentioned at the beginning of this chapter, has not been satisfactorily transferred to the on-line catalogs. A good deal of the Costanoan/Ohlone information is older and must be accessed through the card catalog. A University library card can be obtained by the general public; refer to the Main Library for yearly costs.

The Robert H. Lowie Museum of Anthropology

Established in 1901, at a time of high interest in California Indian culture, the Robert H. Lowie Museum of Anthropology has ethnographic and archaeological collections with more than five hundred thousand cataloged specimens. Archaeological material at the Lowie includes material from Egypt, Peru, the Mediterranean, and North America. Ethnographic material is from California, Africa, the Pacific Islands, and Asia (1989: 22-23). The Costanoan/Ohlone artifacts at the Lowie are, for the great part, archaeological specimens, including skeletal remains and grave goods. The Lowie Museum has an extensive collection of early sound recordings of songs and stories, some of which have been identified as Costanoan/Ohlone. The Lowie Museum List of Ethnographic Recordings and Documentation contains the recordings of songs made early in the century on wax cylinders and transferred later to audio cassette (1989: 42). The photographic collection on California Indians contains photographs of Costanoan/Ohlone descendants at the turn of the century. The Lowie also has a collection of film footage, most of it uncut. The museum's collections are maintained under strict security and access is restricted to security-cleared students, faculty, staff, and visitors who have been verified in advance (1989: 23). Recently, the Lowie Museum has acquired an archival collection of manuscripts, field notes, site records and reports and topographic maps from the Archaeological Research Facility of the Department of

Anthropology. The materials in this collection date from the 1890's and early 1900's. The Lowie Museum is located in Kroeber Hall.

The Anthropology Library

The Anthropology Library, a branch of the UC Library system, has a collection of sixty thousand volumes with its own card catalog. The library subscribes to eleven hundred serial publications. The library also has catalogs of other major anthropological collections. GLADIS and MELVYL terminals are available for use. The Anthropology Library has no manuscripts or field notes (1989: 28-29, 50). The Anthropology Library is located on the second floor in Kroeber Hall, above the Lowie Museum.

Archaeological Research Facility

The Archaeological Research Facility (ARF) was originally established in 1948 as the California Archaeological Survey to coordinate archaeological activity of several agencies and institutions, as well as the activities of UC Berkeley. In 1961, the survey was reestablished as the Archaeological Research Facility to support the archaeological work of the UC Berkeley Department of Anthropology only, and to maintain an archival collection of materials and published resources (as mentioned above, the archival collection has been moved to the Lowie Museum). Of interest to the researcher on the Costanoan/Ohlone are the archaeological site reports of excavation work performed on Bay area sites. Due to security, prior clearance must be obtained from ARF staff to access reports. ARF maintains a complete collection of

the published works of both the Survey Reports and Contributions of the Archaeological Research Facility serials

The Survey of California and Other Indian Languages

The Survey of California and Other Indian Languages was established in the 1950's to facilitate study and field research in surviving California Indian languages. Graduate students in Linguistics during the 1950's and 1960's were required to focus their dissertations on California Indians, specifically field work. The UC Berkeley linguistic work with Costanoan/Ohlone speakers occurred at the turn of the century, 50 years before the Survey was established, so unfortunately, field work of the Survey does not include Costanoan/Ohlone. Linguistic work prior to 1950 was by the Lowie Museum. However, the Survey of California and Other Indian Languages has on microfilm the ethnographic/linguistic notes of J. P. Harrington, including his work with Costanoan/Ohlone descendants up to 1935. The survey materials are noncirculating and must be used at the survey's Dwinelle Hall room.

The Language Laboratory

In the basement of Dwinelle Hall, the Language Laboratory houses the recording archive of the Survey of California and Other Indian Languages, as well as copies of some of the ethnographic/linguistic tapes from the Lowie Museum. The lab is set up for classroom support, but can be used by individuals; consult the Laboratory librarians for more information. Copies of tapes can be made, but clearances may have to be obtained (1989: 33-34).

Chapter 3
Resources in
Costanoan/Ohlone Indian
Ethnohistory and History

Researching Costanoan/Ohlone Indian culture and history is an exploration of a variety of resource areas - ethnohistoric, anthropological (ethnography, linguistics, archaeology) and historical. This variety of resource areas adds a confusing richness to the research process. Mapping the resource areas dispels confusion and clears the way to effective research. This chapter maps the resource areas for resources in ethnohistory and history, with details of specific sources and their access within the various areas. The sources presented here (and listed in bibliographic form in the appendices at the end of this thesis) are all accessible through the California State University libraries, with the exception of archival and museum materials, and "gray literature" of the Archaeological Inventory Center. Some of the primary sources and many of the secondary sources can be found in most public libraries. These bibliographic lists are a fair representation of available sources on the Costanoan/Ohlone, particularly materials at San Jose State University and at the University of California, Berkeley. However, the lists are not definitive and the

diligent researcher will discover additional sources. The resource map presented here begins with sources in ethnohistory (diaries and journal accounts of the explorers, missionaries and travelers); mission responses to the Interragatorio of 1812; and mission birth, marriage and death records.

Secondary historical sources are covered in the second section, such as Bancroft's Works, local and state histories, and mission histories.

ETHNOHISTORY

Primary resources in ethnohistory, eyewitness accounts, are windows into the Costanoan/Ohlone Indian world. The ethno-historical accounts are invaluable to research and learning about the Costanoan/Ohlone because by the 1830's to 1840's the Costanoan/Ohlone were nearly devastated by missionization, disease, and cultural disruption. The richness of the information contained in these materials brings the ancestral and historical Costanoan/Ohlone people alive.

Access

The following sections are divided into three groups: accounts of the explorers and travelers, the Interragatorio of 1812 and the mission records. Each group of resources has a different access route. The diary/journal accounts are generally translations made

years ago and some have restricted circulation or are located in rare book or specialized collections that do not circulate. There are, however, such resources to be found in the mainstream circulating collection, many that are bypassed by unknowing researchers. The sources can be located in the catalog by author, title, editor/translator, and by LCSH subject headings "California - Description and Travel" and "Indians of North America - California."

The Bancroft Library houses copies (paper and microfilmed) of Spanish documents found in the Archivo General de Indias (AGI) in Spain and the Archivo General de la Nacion (AGN) in Mexico, many collected by Bancroft and later, by H. E. Bolton, historian and former head of the Bancroft Library in the late 1930's and 1940's.

The Interragatorio of 1812, an ethnographic survey sent to the missions by the Spanish government, is found complete in Geiger's (1976), As the Padres Saw Them, California Indian Life and Customs As Reported by the Franciscan Missionaries, 1813-15 (1976). Otherwise, the Interragatorio is found, piecemeal, in individual mission histories and in Kroeber's A Mission Record of the California Indians (1908). The original Interragatorio papers are housed in the Santa Barbara Mission Library.

The mission records demand special access, depending on each individual mission's policy and storage facilities. Microfilm copies, at this point, are the more accessible form. Accessing the mission records will be

more thoroughly covered in the section on mission records.

Appendices at the end of this thesis provide bibliographic lists of resources in ethnohistory and history.

The Explorers Accounts

The land [is] well populated with Indians without number many of whom came on different occasions to our camp. They seem to be gentle and peaceful people; they say with signs that there are many villages inland. The sustenance which these Indians eat most of daily, besides fish and shellfish, is acorns and another fruit larger than a chestnut; this is what we could understand of them (Vizcaino [1602] in Broadbent 1970: 47).

Cabrillo in 1542 and Cermeno in 1594 were the first Spanish explorers to California, coming by sea, along the coast, sighting, but not landing in Monterey Bay. They had no contact with the Costanoan/Ohlone Indians (1970: 46). The following is a descriptive list of expeditions to the Bay Area from 1602 to 1776. Table 1 provides a list of expeditions and primary references. Appendix A is a bibliographic listing of sources of explorers accounts.

The Vizcaino Expedition 1602-03

The earliest descriptions of the Costanoan/Ohlone come from the Vizcaino expedition in 1602-03. Accounts of this

expedition describe the Costanoan/Ohlone of the Monterey area, the Rumsen. Vizcaino arrived in Monterey Bay on December 16, 1602, his galleons' crews riddled with scurvy. Vizcaino stayed until January 3, 1603, finding Monterey to be an admirable port. Accounts of this voyage can be found in Vizcaino's own account and that of Fray Antonio de la Ascencion, a Carmelite friar who accompanied the expedition (1970: 46-47). Despite Vizcaino's persuasive reports and encouragements, the Spanish did not return to Monterey until 1769.

The Portola Expedition 1769

In 1769, a Spanish expedition led by Gaspar de Portola traveled north by land along the Pacific coast from San Diego to establish a settlement and mission at Monterey Bay. Portola and his men missed Monterey and reached the San Francisco peninsula as far as Pacifica and crossed westward to Palo Alto where they "discovered" San Francisco Bay. Descriptions of Costanoan/Ohlone Indian people, their village sites and population can be found in the journal accounts of Captain Portola, Chaplain Juan Crespi, and engineer Miguel Costanso (Milliken 1983, Stanger and Brown 1969).

The Fages Expeditions, 1770 and 1772

In 1770, Lt. Pedro Fages led a small expedition inland from the new settlement at Monterey past San Jose to present-day Alameda and Oakland. Fages and his party were the first explorers to sight the entrance to the San Francisco Bay -- the Golden Gate.

The Fages expedition returned to Monterey until March 1772; they again set out on official additional explorations of the East Bay. Chaplain Juan Crespi accompanied Fages in the hopes of finding a suitable site for Mission San Francisco. Fages and Crespi made their way through the East Bay area, up to the Carquinez Strait and the San Joaquin River. They went as far as present-day Pittsburgh, sighting the San Joaquin Delta, and then returning by way of the Amador Valley to Pleasanton, over Mission Pass and back to Monterey. The 1770 expedition is described in the journal of Fages. The 1772 expedition is discussed in the diaries/journals of both Fages and Chaplain Crespi (Stanger and Brown 1969).

The Rivera-Palou Expedition, 1774

The Rivera-Palou expedition was the first Spanish exploration party to reach San Francisco by land. In November of 1774, Commander Rivera with Chaplain Palou led an expedition in search of a new mission site. They set out from the four-year-old settlement at Monterey up the Santa Clara Valley through the San Andreas Valley of the Peninsula to San Francisco. The party returned to Monterey following the coast. The journals of Commander Rivera and of Chaplain Palou describe the expedition and the contacts with Costanoan/Ohlone Indians (Milliken 1983). Palou's is the more extensive account.

Voyage of the San Carlos, 1775

In August of 1775, the Spanish ship San Carlos set sail from Monterey to San Francisco Bay, becoming the

first Spanish sea vessel to enter the Golden Gate. With Lt. Juan Manuel de Ayala in command and accompanied by Father Santamaria Vincente, the San Carlos sailed into San Francisco Bay and stayed until September. Under the direction of Ayala, who was recovering from an injury, Canizares, the ship's pilot, mapped the Bay.

The San Carlos anchored off Angel Island where Father Santamaria contacted the Costanoan/Ohlone Indians living on the island. Santamaria's interest in the Indians is reflected in the rich descriptions of his account. Ayala kept a log as well, but it is much less detailed on the Indians (Galvin 1971).

Anza-Font Exploration, 1776

Juan Bautista de Anza led an exploration of the San Francisco Bay area in the spring of 1776 to make the final choice of mission and presidio sites. Anza was accompanied by Father Pedro Font who kept an extensive diary of the expedition. The expedition left Monterey, following Rivera's route up the peninsula where sites for the presidio and mission at San Francisco were chosen. Anza lead the group back along the bayshore, around the foot of the Bay and through the East Bay to the Carquinez Strait and the edge of the San Joaquin Delta. Anza's group went past Fages's point of exploration, traveling on the ranges east of Mt. Hamilton. The journals of both Anza and Font contain useful ethnographic information on the Costanoan/Ohlone Indians (Stanger and Brown 1969). Font's diary is especially detailed.

Moraga and Palou, the Founding of San Francisco, 1776

In June 1776, Lieutenant Don Josef Joachin Moraga and Father Francisco Palou set out from Monterey with a party of soldiers and settlers to establish the presidio and mission at the sites chosen by Anza and Font in San Francisco. Both Moraga and Palou wrote accounts of this founding (Moraga 1930).

The following Table 1 is a list of Spanish explorations to Costanoan/Ohlone Territory with primary references.

Refer to Appendix A at the end of this thesis for a bibliographic list of sources of explorers accounts.

Table 1

Spanish Explorations
to Costanoan/Ohlone Territory 1602-1776
and Primary References

<u>Date</u>	<u>Expedition</u>	<u>Primary References</u>
Dec. 1602- January 1603	Vizcaino	Ascencion 1928; Vizcaino 1933
Sept.-Dec. 1769	Portola	Crespi 1927; Portola 1909; Costanso 1911
Nov.-Dec. 1770	Fages	Fages 1911
Mar.-Apr. 1772	Fages-Crespi	Crespi 1927: 275-303
Nov.-Dec. 1774	Rivera-Palou	Palou 1930a; Brown 1962
Aug.-Sept. 1775	Voyage of <u>San Carlos</u>	Galvin 1971
Mar.-Apr. 1776	Anza-Font	Font 1913, 1930, 1933; Anza 1930
June 1776	Moraga-Palou Founding of San Francisco	Moraga 1930; Palou 1930b

The Travelers' Accounts

Women are never whipped in public, but in an enclosed and somewhat distant place that their cries may not excite a too lively compassion, which might cause the men to revolt. The latter, on the contrary, are exposed to the view of all their fellow citizens, that their punishment may serve as an example. They usually ask pardon for their fault, in which case the executioner diminishes the force of his lashes, but the number is always irrevocable (La Perouse [1786] 1989: 89).

The travelers who came through the Spanish missions and settlements, beginning with La Perouse in 1786, give a view into Costanoan/Ohlone life and culture that is not found in the Spanish accounts. The travelers were outsiders, temporary visitors without ties to the Spanish way of life or a purpose to be gained by subjugating the Indians. Many travelers accounts discredited the Spanish occupation of California.

Although Monterey was founded in 1769, it was not until seventeen years later, in September 1786, that the French naval ships L'Astrolabe and La Boussole arrived in Monterey, the first foreign vessels to visit the Spanish colonies in California (La Perouse 1989: 3). Comte Jean Francois de La Perouse, captain of the expedition, was the

first foreign visitor to write of his experiences and observations of the Spanish settlements, the inhabitants and the conditions under which the Indians were living.

On September 12, 1791, the Spanish scientific expedition led by Alejandro Malaspina arrived in Monterey and stayed for thirteen days. Jose Cardero, artist for the expedition, sketched the Costanoan/Ohlone Indians in the area, the Rumsen. The following year, in 1792, the British naval ships Discovery and Chatham came to the area. George Vancouver, captain, and A. Menzies, naturalist kept journals describing their experiences while in Costanoan/Ohlone Indian territory (Blackburn 1990: 22).

The next principal visitors to arrive in the Bay area were the crew of the Russian fur trader Juno of the Rezanov voyage to California in 1806. The naturalist Georg H. von Langsdorff kept a detailed account of his stay, particularly of his side trip to Mission San Jose in the East Bay. Langsdorff wrote a vivid description of the Costanoan/Ohlone Indians at Mission San Jose, in particular their dances and dance regalia. Ten years later, in 1816, the Russian naval ship Rurik arrived in San Francisco with Otto von Kotzebu, captain; Adelbert von Chamisso, naturalist; and Louis Choris, artist (1990: 23). Kotzebue, Chamisso and Choris kept journal accounts of their stay and Choris sketched the Indians at the Mission. Choris' sketches are among the few early visual representations of the Costanoan/Ohlone.

In September 1818, the Russian naval ship Kamchatka

arrived in Carmel/Monterey on an exploration around the world. The Russian explorer V. M. Golovnin of the Kamchatka wrote an account of his stay. Von Kotzebue returned to the Bay area in 1824 on the Predpriiatie, a Russian naval vessel (Blackburn 1990: 23). Kotzebue's account of this trip is more descriptive, particularly of conditions of the Indians of Santa Clara Mission.

The British naval ship, Blossom brought Captain Frederick Beechey to San Francisco in January 1827. Beechey took an overland trip to Monterey as well. Beechey and his officer George Peard both wrote narratives of this voyage to the Pacific and the Bering's Strait (1990). A few months later, in March 1827, the French merchant ship Hero, commanded by Bernard Duhautcilly, sailed to Monterey, anchoring just off Santa Cruz. Bernard Duhautcilly with Edmond Le Netrel, officer and Paolo E. Botta, naturalist, kept accounts.

A few foreign visitors came to live for a time in the Bay area, such as K. T. Khlebnikov of the Russian-American Company at Fort Ross in present-day Marin County. Khlebnikov arrived in 1815 and stayed until 1832 as head of the Russian colony in America. Khlebnikov's periodic reports were eventually published in his Memoirs of California with information on the missions and the Costanoan/Ohlone Indians south of Fort Ross (Khlebnikov 1940).

After secularization of the missions, the deterioration of the missions and the hard conditions of

the Indians, accounts were written by Abel du Petit-Thouars, captain of the French naval ship Venus in 1837; Joseph de Rosamel, captain of the Routines and T. J. Farnham in 1840; Sir George Simpson of the Hudson's Bay Company and Eugene Duflot de Mofras in 1841; and Chester Lyman in 1847 (Lyman 1925; Broadbent 1971: 53; Blackburn 1990: 26).

The following Table 2 is a listing of "Significant Early Visitors and Primary References". A good portion of the information on this list is from Blackburn (1990: 22-25).

See Appendix B at the end of this thesis for a bibliographic list of sources of travelers accounts.

Table 2
Significant Early Visitors and Primary References

<u>Date</u>	<u>Name</u>	<u>Primary References</u>
1786	French naval ships <u>La Boussole</u> and <u>L'Astrolabe</u> Comte de Laperouse, captain	Laperouse 1798, 1959, 1969, 1989
1791	Spanish naval ships <u>Descubierta</u> and <u>Atrevida</u> A. Malaspina, captain Jose Cardero, artist	Cutter 1960 Engstrand 1981
1792	British naval ships <u>Discovery</u> and <u>Chatham</u> G. Vancouver, captain A. Menzies, naturalist	Vancouver 1953-54, 1967 (1984); Eastwood 1924
1806	Russian fur trader <u>Juno</u> N. P. Rezanoff, diplomat G. von Langsdorff, naturalist	Langsdorff 1814, 1927; Pierce 1972; Barratt 1981
1815-32	K. T. Khlebnikov, chief Russian-American Company	Khlebnikov 1940, 1976

- | | | |
|------|--|---|
| 1816 | Russian naval ship <u>Rurik</u>
O. von Kotzebue, captain
A. von Chamisso,
naturalist
L. Choris, artist | Kotzebue 1821, 1830
(1967); Chamisso
1986; Choris 1913;
Mahr 1932; Henry
1984 |
| 1818 | Russian naval ship
<u>Kamchatka</u>
V. M. Golovin,
Russian explorer | Golovin 1979 |
| 1824 | Russian naval ship
<u>Predpriiatie</u>
O. von Kotzebue, captain | Kotzebue 1830;
Barratt 1981 |
| 1827 | British naval ship
<u>Blossom</u>
F. Beechey, captain
G. Peard, officer | Beechey 1831 (1969),
1941; Gough 1973 |
| 1827 | French merchant ship
<u>Le Heros</u>
A. Bernard du Hautcilly,
captain
P. Botta, naturalist
Le Netrel, officer | Bernard du Hautcilly
1929, 1946; Botta
1952; Le Netrel 1951 |

1837	French naval ship <u>Venus</u> A. du Petit-Thouars, captain	du Petit-Thouars, 1956
1840	French naval ship <u>Danaide</u> J. de Rosamel, captain	Shepard 1958
1840	T. J. Farnham, traveler	Farnham 1850
1841	E. Duflot de Mofras, French diplomat	Wilbur 1937
1841	G. Simpson, Hudson's Bay governor	Simpson 1847
	J. Douglas, Hudson's Bay factor	Douglas 1965
1847	C. Lyman, traveler	Lyman 1925

The Interragatorio of 1812

Husbands greatly esteem their wives. Both become angry but allay their anger with facility. They love their children to excess (if that can be said), but they give them no education whatever. They merely recount to them the fables which they heard in their pagan state.... They held and do hold those wise men who knew and could relate more of these fables. This is their chief knowledge (Arroyo de la Cuesta [1814] in Geiger 1976: 26).

On October 6, 1812, the Secretary of the Department of Overseas Colonies, Don Ciriaco Gonzalez Carvajal sent a questionnaire from Cadiz, Spain, an Interragatorio addressed to the California missionaries. A list of ethnographic questions, the Interragatorio, was sent out by the Spanish government with the official purpose of improving administration of the new territories. The nature and organization of the questions, however, more truthfully reflect a real curiosity about the Indians and their lifeways (Meighan 1976: 3). The respuestas (responses) of the missionaries are a valuable source of ethnographic information in that they shed a light on California Indian culture of the time, this in particular as the missionized tribes, such as the Costanoan/Ohlone were so devastated before anthropology emerged as an special field of study. The missionaries were the only

outsiders to live among the Indians and experience their culture in a precontact state, unaltered by European cultural influences. Because many of the missionaries lived with the Indians on a daily basis from the early founding years of the missions, they have provided a direct source of observation. Although some of the respuestas were signed by missionaries who had been at the mission for a short period, Geiger (1976: 1) notes that the information was not necessarily provided by the missionary who signed the document. "From the nature of the case the documents should be considered those of the missionaries longest at the missions, the newcomers being merely the scribes."

Meighan (1976) writes that, while the questions are not organized into any pattern, they are "topics" with several individual questions under each topic, offering a chance for a reasonably full discussion. The topics covered include social organization of the Indian cultural groups, origins and relationships, manners and morals, and some general administrative concerns at the missions. The questions are anthropological by nature and refer to the mission setting or the aboriginal life, eliciting a variety of responses.

Access

The Interragatorio is best utilized with an open mind as a source of information on the Costanoan/Ohlone. The missionaries were direct observers of the Indians, but their insights, appraisals and value judgments were

influenced by their cultural bias. In addition, many aspects of the Indian cultures were not comprehensible to the missionaries or explainable from their educational and value backgrounds. However, their observations, Meighan (1976: 5) asserts, are reliable and carefully stated.

The fullest translation available on the Interragatorio is Geiger's As The Padres Saw Them. Geiger's work is a fresh translation of the original documents housed at the Santa Barbara Mission Archive Library and is the only source also to provide the Interragatorio questions. Sources on the Interragatorio are listed in Appendix C, at the end of this thesis.

The Mission Records

Beginning in 1770 when the first mission in Costanoan/Ohlone Indian territory was established at Monterey (and later moved to Carmel), the Costanoan/Ohlone people were drawn into the mission system where the mission priests kept meticulous records of Indian births, marriages, and deaths. For the Costanoan/Ohlone descendants, the genealogical information found in the mission records form an important link to their family past and heritage. California mission records are a valuable source of primary material. Johnson (1988: 9) writes that "significant anthropological information" can be obtained from the mission records. "An increasing number of studies in recent years have been devoted to

interpreting data contained in the various ecclesiastical registers kept by early Franciscan missionaries in California. These mission registers contain valuable information regarding California Indian history, settlement, geography, demography, family structure, marriage patterns, and relations with the Spanish colonial system. These data are important because they supplement and test statements about California Indian lifeways occurring in other historical documents and in the records gathered by early ethnographers."

The missions kept six principal registers:

1. The libro de bautismos (baptismal records) with the names of all the neophytes (baptized Indians). The information included each person's new Christian name with a sequential number, date of the baptism, place of baptism, approximate age, origin/birthplace (village or rancheria), the Indian name, kin relationships to other Indians, sponsors or godparents, and the political status in native society, whether a chief or common person (Johnson 1988: 10).

2. The libro de casamientos (marriage records) listing marriages that took place at the mission. These registers include both new marriages of couples who met at the mission and the solemnizing of marriages that existed before the couple came to the mission. As with the baptismal records, the marriage records consist of the Spanish names of the couple (and sometimes their Indian names), baptismal numbers, rancheria of origin, and

kinship to other neophytes, along with the type of marriage performed and the date (1988).

3. The libro de entierros (burial records) recording deaths of baptized Indians. Information included name, date of death, place of burial, and indication of last rites performed. Often the death record was cross referenced to the baptismal number. The rancheria of origin and kin relations were frequently noted as well. At times the place of death and the person reporting the death are listed. If the circumstances of the death were unusual, they were recorded (Beers 1979: 288; Johnson 1988: 11).

4. The libro de confirmaciones (confirmation records) recorded all neophytes confirmed into the church. The confirmation information was sometimes recorded on the back of sheets of other mission record books (Milliken 1990).

5. The padron or mission census rolls, consist of the names of all the Indians at the mission, with birthplace, date of baptism, age at baptism, and the baptismal entry number for each person (Beers 1979: 288).

6. The libros de patentes (books of official letters), are the business/fiscal records of the missions (Beers 1979; Milliken 1990).

Access

The missions that drew the Costanoan/Ohlone Indians into their system were missions San Francisco, Santa

Clara, Santa Cruz, San Juan Bautista, San Jose, San Carlos de Borremo (Carmel), and Soledad. The original mission records are maintained by the Catholic Church at various locations, principally the Archdiocese at San Francisco, the Diocese at Monterey, and the University of Santa Clara Archives. Table 3 indicates the specific locations of the original records.

Because the original records are extremely fragile and irreplaceable, most have restricted access, if access is possible at all. The mission archives usually refer researchers to available microfilm copies. The microfilmed records of the Mission Santa Clara are housed at the University of Santa Clara Archives. Microfilm copies of the records from Missions San Francisco and San Jose are available at the Bancroft Library. The Church of Jesus Christ of Latter-Day Saints (LDS Genealogical Library) microfilmed the records from San Francisco, San Jose, Santa Cruz, San Juan Bautista, San Carlos de Borremo, and Soledad. Table 3 also indicates the locations of microfilm copies for the various missions.

Table 3
Mission Records:
Locations of Originals and Microfilm Copies

Mission	Location of Records	
	Originals	Microfilm copies
San Francisco	San Francisco Archdiocese	Bancroft LDS
San Jose	San Francisco Archdiocese	Bancroft LDS
Santa Clara	Santa Clara University Archives	
San Carlos (Carmel)	Monterey Diocese	LDS
San Juan Bautista	Monterey Diocese	LDS
Santa Cruz	Monterey Diocese	LDS
Soledad	Monterey Diocese	LDS

San Francisco Archdiocese, 3321 16th Street, San Francisco, 94114 (415-621-8203); Santa Clara University Archives, Santa Clara University, 95053 (408-554-4117);

Monterey Diocese Pastoral Office, 580 Fremont Avenue, 93940 (408-373-4345); **Bancroft Library**, University of California, Berkeley, 94720 (415-642-6481).

Note: The Church of Jesus Christ of Latter-Day Saints Family History Center in Oakland, 4780 Lincoln Avenue, Oakland, (415-531-3905), has some microfilmed mission records on file. The Genealogical Library in Salt Lake City, Utah has all of the microfilmed records. The Oakland Family History Center has a microfiche copy of the Genealogical Library catalog and will interlibrary loan (ILL) records from Salt Lake City. The mission records are accessed through the catalog by geographic governmental unit, i.e., State, County, City. "Missions", "Costanoan" or "Ohlone" are not recognized subject headings (Milliken 1990).

Errors, Bias, Inconsistencies in Mission Records

When accessing the mission records, it is important to be aware of errors, bias, and inconsistencies that occur in the data. Johnson (1988: 16) indicates that the most frequent errors are omissions, misunderstandings, and clerical mistakes. "Although the Franciscans' devotedness to detail and accuracy was usually quite remarkable, there nevertheless, were considerable differences in experience and thoroughness among the individual missionaries" (1988). While some missionaries had high standards of precision and care, some provided only a minimum of information and were little concerned about accuracy.

Missing entries and inconsistencies are also problems affecting data collection. At times a baptism, a marriage or a burial was not entered, or two different people may be mistakenly identified as one person. A missing baptism can be explained if the person was baptized at a mission other than where married or died. Usually the missionaries noted this; but when they did not, there is no way to know where the person came from (1988: 17).

Other problems with identification occur when a person's name was changed after baptism or when a missionary misidentified a person with the wrong baptism entry number. Cultural and linguistic problems also occur in translation with inconsistent spelling by the missionaries who recorded villages and names of individuals. The missionaries had misunderstandings about

Costanoan/Ohlone kinship classification, taboos of cultural restrictions on providing personal names, and village of origins. Also Spanish cultural bias had a certain affect on information (1988: 20).

Spanish Period Documents

Additional information on the Costanoan/Ohlone may be gleaned from Spanish government and mission reports and letters in various archives. A detailed description of documents and locations of archives can be found in Beers, Spanish and Mexican Records of the American Southwest (1979) and in Vane and Bean's California Indians: Primary Resources--A Guide to Manuscripts, Artifacts, Documents, Serials, Music, and Illustrations (1990).

Land Grants

In the 1820's, Mexico began granting large tracts of land, ranchos, to retired soldiers and their families. Land grant patent sketch maps, called "disenos," indicate Indian village locations, early Spanish names for geographic features, and names that can be correlated to the mission records (Milliken 1983: 27). After the arrival of the Americans, many land grants were contested in court. The Bancroft Library houses copies of the disenos and the court documents (1983).

History

Many local, county and state histories have information on the Costanoan/Ohlone Indians. This section provides background information on the development of historical resources and their access. For a bibliographic list of Historical Resources, see Appendix D at the end of this thesis.

Early Histories

The early local and county histories began as money-making ventures, produced by specialized firms who sent researchers and interviewers throughout the country to gather information. Part history, part "vanity biography," these histories were sold before they were written to local well-to-do people with the agreement that their biographies and photographs would be included in the publication. Often the information contained in these resources is unique and well researched; information from newspapers, interviews with knowledgeable people, and biographical information were incorporated into the manuscripts, as well as solicited documents of eyewitness accounts (Orsi 1991). Bancroft's Works and the Chronicles of the Builders of the Commonwealth by Hubert Howe Bancroft are a famous example of both history and "vanity" biography.

The early histories offer details of Costanoan/Ohlone culture and life not found elsewhere. An example is the History of Washington Township and its description of the

local Costanoan/Ohlone rancherias:

"Today [1904] the wretched remnant of all these villages is gathered either at the Pleasanton village or in the little cluster of rude houses just below Niles bridge. Scattered here and there throughout this neighborhood are still found a few traces of this peculiar people. On the Meyer's place, back in the small canyon, are portions of a ditch and a walled spring of stone and cement made by the Indians. Their adobe huts were on the edge of the hills close to the mouth of the canyon [in Niles]. Here some fine metates, or grinding stones, have been found; one in the Meyer's garden is no less than three feet in circumference; and in the almond orchard south of the house was located a temescal, or sweathouse. Piles of stone on the hills back of the Meyer's and Mosher's ranches are the remains of the devil-worship practised by these Indians" (Country Club of Washington Township Research Committee 1950: 137).

Mission Histories

Mission histories written in the early-to-mid-20th century contain information on the Costanoan/Ohlone Indians. As can be expected, mission histories tend to be subjective, reflecting a view of history that is sympathetic to missions' objective to civilize the "savage" Indians. Despite the bias, the mission histories have valuable information. For example The History of Mission San Jose, California 1797-1835 by Francis McCarthy includes a translation of the Interragatorio of 1812 for Mission San Jose.

Contemporary Histories

Local and county histories continue to be written, and many have chapters, sections, or other references to the Costanoan/Ohlone Indians. Some of these histories contain information on the local descendants, such as Stuart in Corridor Country who writes about the Pleasanton rancheria, Alisal, and the people who lived there. While these "new" histories often contain their own biases or lack thorough research, others, such as Payne's Santa Clara County, Harvest of Change, are written with sensitivity and awareness.

Access

Subject access to historical resources is by geographic location, "California-Alameda County-Fremont," for instance. With the exception of Bancroft's Wild Tribes, historical resources are not usually subject accessed under the LCSH term "Indians of North America-California" or by any term relating to Costanoan/Ohlone. The mission histories are accessed through the subject catalog by the mission name.

It is important to be aware that many of these early histories are now rare books and are often housed in special collections or in reserve rooms at academic or public libraries. Some of the early histories, such as Wood's History of Alameda County, have been reprinted, but most have not.

Finding the information within the text of the early

histories can be tricky, as the means to subject access is by detailed chapter description in the table of contents, rather than in indexes.

An excellent finding aide for historical sources is Margaret Miller Rocq's, California Local History: A Bibliography and Union List of Library Holdings. Appendix D at the end of this thesis is a bibliographic list of some of these sources.

Chapter 4
California Anthropology
Resources in
Sociocultural Anthropology,
Linguistics and Archaeology

Resources in California Anthropology that concern the Costanoan/Ohlone Indians can be found in Sociocultural Anthropology, Linguistics, and Archaeology. Sociocultural anthropology is the study of cultures through field work and ethnography is the resulting description of culture by sociocultural anthropologists. Linguistics is the nature, development and relationship of language in different cultures. Archaeology is the study of past cultures through site excavation and analysis, with the use of relevant ethnographic and historical information when possible (Chartkoff 1984: 8).

These resources are available as a result of an anthropological process that began at the turn of the century when anthropology emerged as an academic field of study. In California, the dynamic energy of Alfred L. Kroeber "played a major role in developing American anthropology from the rather random endeavors of amateurs and self-trained men to a coherent academic and museum discipline" (Steward 1973: v). The energy and dedication of Kroeber was the major force behind the ethnographic documentation and mapping of California Indian culture,

a feat so complex that it was thought "to be impossible to map it within the standard framework of cultural anthropology" (Davis and Koue 1989: 16).

The complexity of California Indian culture, the diversity of tribes and languages attracted distinguished and extraordinary anthropologists, such as C. Hart Merriam, Samuel Barrett, Edward W. Gifford, and John P. Harrington (1989).

Kroeber and his colleagues in California anthropology realized that the California Indians had suffered a massive, devastating decline in population through contact with Euroamericans. Estimates of pre-contact California Indian population range from 300,000 - 1,000,000. By the early 1900's the native population had plunged to 16,000. Early anthropologists believed they were in a race against time; the remnant of California Indian cultures, they felt, were in grave danger of dying out. This view set the course for "salvage ethnography," the race to record as much information as possible from Indian elders about lifeways before contact with non-Indians (Davis and Koue 1989: 17).

The Costanoan/Ohlone Indians, by Kroeber's time, had suffered through missionization and the coming of the Americans. Although the Costanoan/Ohlone Indian population had dramatically declined, there were people alive at this time who remembered the old ways. Costanoan/Ohlone Elders from Niles, Pleasanton, Carmel/Monterey and San Juan Bautista provided information

about the culture and language.

Kroeber's decision to concentrate on "salvage ethnography" and on the living descendants affected archaeological research and excavation in the state. Although Nelson mapped archaeological sites around the Bay in the early part of the century, archaeology did not attain the importance of anthropological research until Robert F. Heizer formed the California Archaeological Survey at the University of California, Berkeley in the late 1930's and early 1940's.

Resources in Sociocultural Anthropology (including ethnography and folklore), Linguistics, and Archaeology are presented in the following sections. Appendices E, F and G are bibliographic lists of sources in these subject areas and are located at the end of this thesis.

Sociocultural Anthropology

Primary resources in sociocultural anthropology on the Costanoan/Ohlone Indians evolved from material gathered between 1902 and 1935, mainly by Alfred L. Kroeber, C. Hart Merriam, and John P. Harrington.

Principal Anthropologists

Alfred L. Kroeber

Alfred L. Kroeber came to California in August 1900 as the first Curator of Anthropology at the California Academy of Sciences in San Francisco. Kroeber became familiar with the California Indian materials in the Academy's ethnographic collection and within his first

weeks as curator, he knew he should conduct fieldwork with the tribal people.

Kroeber later went to the University of California, where he oversaw the founding and development of the museum and the Department of Anthropology; he emerged as the acknowledged dean of American anthropologists (Moratto 1976: 6). "Through the 45 years of Kroeber's service at the University of California his was the steady guiding hand that raised funds for fieldwork and saw to it that the results were written up and published in journals or the in University of California publication series," writes Heizer (1978: 8). "Kroeber's overall aim, though never explicitly stated by him, was to procure and publish as complete a record of the anthropology of California as humanly possible." Kroeber's work includes nearly 500 published works in all aspects of anthropology, but with emphasis on ethnography. His Handbook of the Indians of California, originally published in 1925, is a monumental work that still stands as an essential resource on California Indians.

Papers

Kroeber's work with Costanoan/Ohlone informants spanned a time period from 1902 until 1914. His field notes, papers and correspondence are housed at the Bancroft Library at the University of California, Berkeley. There are two finding aids to the collection: the Alfred Louis Kroeber Correspondence and Papers C-B 925

Report and Key to Arrangement and the Alfred Louis Kroeber Papers, the smaller of the two guides.

Publications

While Kroeber published nearly 500 papers, studies, and books, only a handful concern the Costanoan/Ohlone Indians. As previously noted, Kroeber asserted in his Handbook that the Costanoan/Ohlone Indians were culturally extinct. For a listing of Kroeber's works see the Appendix E Resources in California Anthropology at the end of this thesis.

C. Hart Merriam

C. Hart Merriam was one of the great naturalists of his generation. It is because of his intense drive as a naturalist that he undertook the geographic, ethnological, and linguistic studies of the surviving California Indians (Kroeber 1955: vii).

While C. Hart Merriam had an exceptional career as a biologist and as Director of the Department of Agriculture's Biological Survey, upon early retirement at the age of 55 in 1910, he emerged as a distinguished anthropologist in California Indian culture. Because he was financially supported from 1910 until his death in 1942 by a trust established for him by Mary Harriman, Merriam was able to leave the Biological Survey to pursue his interest in field work with Native Americans. Although the trust was administered by the Smithsonian

Institution, Merriam worked independently, locating Indian elders and gathering information.

Merriam's passion for field work led him to compile a great amount of information about California Indian cultures throughout the state. In addition, Merriam read extensively of what had been written about California Indians at that time. He voluminously copied and extracted from his readings. He even assembled newspaper clippings and personal letters (Kroeber 1955: X). Despite this exceptional collection of information and material Merriam published little in his own lifetime. The majority of Merriam's field notes were edited and published several years following his death. The original "C. Hart Merriam Collection of Data Concerning California Indian Tribes" is available to researchers at the Bancroft Library.

Papers

C. Hart Merriam worked with Costanoan/Ohlone informants such as Barbara Solarsano at San Juan Bautista, Angela Colos at Pleasanton and Beviana Torres at Carmel/Monterey mainly between 1902 and 1929. He referred to the Costanoan/Ohlone using the term "Olhonean," Merriam gathered information on tribe and village names, ethnogeography, ethnography, vocabularies and natural history word lists, copies of historical documents and newspaper clippings. Merriam's papers are currently housed at the Bancroft Library. The Catalogue of the C. Hart Merriam Collection of Data Concerning California

Indian Tribes and Other American Indians prepared in 1969 by Heizer, Bailey, Estis, and Nissen is available at the Bancroft and is essential to access the material. Merriam developed his own cataloging system that is somewhat confusing at first, but is fully explained in the Catalogue. The librarians at the Bancroft can also be of help in deciphering Merriam's cataloging.

Publications

Robert Heizer has edited and published a major portion of Merriam's field notes on the Costanoan/Ohlone in the Reports of the University of California Archaeological Survey No. 68, Part III and also in "Boundary Descriptions of California Indian Stocks and Tribes" (Merriam 1968b). See Appendix E at the end of this thesis for full citations and additional publications.

John Peabody Harrington

John P. Harrington gathered more information on the Costanoan/Ohlone Indians than any other ethnographer. Passionately obsessed with recording as much information as possible, Harrington amassed a wealth of ethnographic and linguistic information on tribes throughout California and the western states.

He was in his youth a tall (6'2"), dark haired, good looking man. He was once described by a professor as having "an almost medieval dedication." He spent most of his life in the field, or at least tried to, living

with Indians he studied, staying with them in their homes and eating as they did. Often he helped them by doing chores around the house in order to gain trust and friendship (Walsh 1976: 13).

Harrington was an ethnologist for the Smithsonian Institution from 1915 until his retirement in 1954 at the age of seventy. A linguist, ethnographer and archaeologist, Harrington was educated at Stanford University and the University of California at Berkeley, where he met Alfred Kroeber in 1903. In 1905 Harrington declined a Rhodes Scholarship in order to study in Germany where he began graduate studies in anthropology and languages at the University of Leipzig. In 1906, Harrington studied under Franz Nikolaus Finck, a professor of general linguistics at the University of Berlin. Finck, an ardent field researcher, had a profound influence on Harrington's life (1976: 10).

Harrington returned to work in California, where he and Alfred Kroeber shared an amiable animosity, each seeming to believe that California was their personal territory (1976: 18). Merriam and Harrington, on the other hand, worked cooperatively in a professional and personal relationship that stood outside the circle of Kroeber's influence.

Harrington lived a parahuman existence, his life consumed by his work (Bean 1976: 6). He accumulated vast amounts of material, approximately 80,000 pages for the

Costanoan/Ohlone alone (Walsh 1976: 26). Despite all the information he obtained, Harrington published few papers. He has been described as "almost pathologically secretive" (Heizer 1978: 10) and unwilling to share his information. "John Harrington's most outstanding trait seems to have been his obsession with collecting. He collected languages like he collected paper, maps, photographs, photostats and microfilm. Once he had them, he was satisfied, even if he never again looked at them. They had been rescued and were safe" (Walsh 1976: 14).

When Harrington died in 1961, he left an information legacy of massive proportions. Bean (1976: 5) writes that "For those who have not worked directly with this collection it is difficult to convey the immensity and grandure of it; or its squalor and seeming lack of order - but the order is there...."

Papers

John P. Harrington collected material obsessively; being prone to secrecy, he left his materials in many different places besides the Smithsonian. Harrington accumulated information, using whatever writing materials were at hand. "He frequently stored notes he had collected on various field trips with M. R. [Harrington] who recalled that they were rather messy notes, often hundreds of pieces of paper, (cigarette wrapping, paper sacks, napkins) simply stuffed together helter-skelter in gunny sacks" (Bean 1976: 6).

Harrington's papers have been microfilmed and are

accessible to any researcher. The organization of Harrington's boxes of information began in 1961 shortly after his death. Twenty years later, in 1981, the Harrington California field notes were finally collected, organized, indexed and microfilmed by the Smithsonian Institution's Anthropological Archives staff.

Harrington's microfilmed notes are available at San Jose State University; California State University, Hayward; and the University of California, Berkeley. San Jose State has the microfilmed Costanoan/Ohlone material collected periodically by Harrington from 1921 to 1939. The main portion of this material is linguistic information that is more fully discussed in the following section on resources in linguistics. Harrington recorded the language, as well as stories, songs, dances and other cultural information. Harrington's primary informants were Chochenyo (East Bay Costanoan/Ohlone) - Maria de los Angeles Colos (Angela) and Jose Guzman; Rumsen (Carmel/Monterey C/O) - Isabelle Meadows, Tomasa Cantua, Susana Nicolas, Laura Ramirez, Trinidad Ranjel, Tomas Torres; and San Francisco Costanoan/Ohlone - Isidro Solis (Mills 1985: 114).

An essential guide to the Harrington notes is Elaine L. Mills, The Papers of John Peabody Harrington in the Smithsonian Institution; 1907-1957 Volume Two, A Guide to the Field Notes Native American History, Language and Culture of Northern and Central California (1985). The Mills work is available at San Jose State's Clark Library

Microfilm department. The librarian can help locate the guide and the reels. Mills explains about Harrington's form of note taking - often abbreviating informant's names, writing sentences containing words in English, Spanish, and Chochenyo or Rumsen. Research into Harrington's material is not easy and is very time consuming, but it is a seldom tapped gold mine of information.

Publications

As mentioned above, Harrington published only a small fraction of the research and material he collected. His one significant publication concerning the Costanoan/Ohlone was in the University of California Anthropological Records Series. Harrington compiled the Cultural Elements Distribution survey for central California in volume seven (1942). Alfred L. Kroeber conceived the "Cultural Element Survey of Native Western North America," an intensive program that entailed locating Indian informants and asking them about cultural traits from a form list. If the group had a trait mentioned on the form, a plus sign was marked; if it did not, a minus sign was marked. See Appendix E at the end of this thesis for a full citation for Harrington's work.

University of California Publication Series:

Significant ethnographic information on California Indians can be found in the University of California series publications. Some of these papers concern the Costanoan/Ohlone.

University of California Publications in
American Archaeology and Ethnology (UCPAAE)

The University of California launched its first publication series of anthropological papers - the University of California Publications in American Archaeology and Ethnology (UCPAAE) beginning in 1903. The UCPAAE published to 50 volumes with 241 individual contributions until 1964 (Davis and Koue 1989: 17). Papers which have information on the Costanoan/Ohlone in this series are listed by author in the Appendix D, an ethnographic resource list at the end of this thesis. While these papers can be located in the catalog by author or title, an additional subject heading is the corporate heading. In this case the corporate listing is "California. University. Publications in American Archaeology and Ethnology." The index to all 50 volumes to this series can be found in another, later series titled Contributions of the University of California Archaeological Research Facility, specifically, "Author and Title Index University of California Publications in American Archaeology and Ethnology Volumes 1-50, 1903-1964," Number 32. A comprehensive listing of all of the publications in this series can be found in Vane and Bean (1990) on pages 40-52.

University of California
Anthropological Records (UCAR)

The Anthropological Records series began in 1937 and continued after UCPAAE had ceased publication until 1973

with Volume 28, its last publication. Access the series by author, title, or "Anthropological Records." See the ethnographic resource list for sources in this series concerning the Costanoan/Ohlone. A comprehensive listing of all of the publications in Anthropological Records is in Vane and Bean (1990: 52-58).

Reports of the University of California

Archaeology Survey

and

Contributions of the University of California

Archaeological Research Facility

Although both of these series deals primarily with archaeological reports, occasionally ethnographic papers have been published in some volumes, such as Merriam's Ethnographic Notes on California Indian Tribes, volume 68 (3) (1967) of the Survey Reports or Broadbent's "The Rumsen of Monterey" in Vol. 14 (1972) of the Contributions series. An index and guide to both of these series is available in Reports of the University of California Archaeological Survey, No. 75, titled "Check List and Index to the University of California Archaeology Survey, Nos. 32 (1955) to 74 (1968); Check List of Contributions of the Archaeological Research Facility of the Department of Anthropology, Nos. 1 to No 30 (1976) and Other Information on Activities of the Survey and the Archaeological Research Facility, 1948-1972."

"Secondary" Sources in Ethnography

Although direct fieldwork with Costanoan/Ohlone consultants stopped with Harrington's work in 1939, researchers have continued to generate materials on the Costanoan/Ohlone by utilizing the primary material obtained by such ethnographers as Kroeber, Merriam and Harrington, as well as the information found in ethnohistorical and historical sources. Some of these sources deal entirely with the Costanoan/Ohlone: Broadbent (1972), Brown (1973-74), Hudson (1982), or Levy (1978). Other sources deal with other tribes but refer to Costanoan/Ohlone including Mason's (1912) The Ethnology of the Salinan Indians; some sources deal with California Indian cultures in general with references to the Costanoan/Ohlone such as James and Graziani (1975) or Davis (1974). See the list of ethnographic resources, Appendix E, at the end of this thesis.

Linguistics

Linguistics, the science of language, opens a rich window into culture. It is important for researchers in Costanoan/Ohlone culture to be aware of accessible linguistic research and word lists. This section on anthropological resources presents a history of the linguistic research and recordings of the eight languages of the Costanoan language family and information on their access. Table 4 lists references for each language. All resources in this section are listed in Appendix F at the end of this thesis.

History of Linguistic Research and Publications

"Costanoan" is a linguistic term designating a language family of eight distinct languages (Levy 1978: 485). The languages spoken by the Costanoan/Ohlone people in 1770 were Karkin (spoken by people living near the Carquinez Strait), Chochenyo (East Bay-Mission San Jose), Tamyen (Santa Clara), Ramaytush (San Francisco), Awaswas (Santa Cruz), Mutsun (San Juan Bautista), Rumsen (San Carlos/ Carmel/Monterey), Chalon (Soledad) (1978).

Costanoan languages were as distinct from each other as Spanish from Italian. Ethnic groups or tribelets within the Costanoan/Ohlone area were defined by a common spoken language. Slight variations in language (dialects) distinguished individual groups within a tribelet. For example, in the Chochenyo language area "a member of the lisyan community near present-day Fremont would be able to recognize someone from the sewnen community near present-day Livermore just by the way he spoke" (Hinton 1988: 23).

The Costanoan/Ohlone suffered devastating and irreversible loss of language in the missionization process. Fortunately, speakers of the Costanoan/Ohlone languages did survive into the 20th century.

The recording of Costanoan/Ohlone languages began in 1808 when Padre Felipe Arroyo de la Cuesta came to Mission San Juan Bautista.

Padre Felipe Arroyo de la Cuesta, 1808-1833

Padre Felipe Arroyo has lived for eighteen years continually at the mission of San Juan

Bautista. He made a thorough study of two Indian dialects and composed a grammar of them. He expounds the dogmas of the Christian faith to the natives in their own language and because of this has won their love and respect (Khlebnikov [1829] 1940: 313).

Father Felipe Arroyo de la Cuesta, writes Mason (1916: 400), "one of the most earnest and indefatigable members of the order of St. Francis, collected a mass of 2884 words, phrases, and sentences from the language of the Mutsun Indians spoken at his mission of San Juan Bautista near Monterey, California." Arroyo de la Cuesta developed a grammar of the language that was published by John G. Shea (Arroyo De La Cuesta 1861, 1862). Mason (1916) later revised this work. Mason also collected information on the Northern Costanoan language Karkin from the area of the Carquinez Strait. Beeler (1961) published this material. The original manuscripts of Arroyo de la Cuesta's work are housed at the Bancroft Library, University of California, Berkeley.

Eugene Duflot de Mofras, 1841

Duflot de Mofras, French explorer to California, recorded numerals and "The Lord's Prayer" in the Chalon language of Mission Soledad. Duflot de Mofras (1884) journals were published in French, with the word list in volume two. For an English translation see Wilbur (1937).

Horatio Hale, 1846

Hale came to California with the Wilkes U. S.

expedition between 1838-1842. He collected word lists from Costanoan/Ohlone Indian informants at Soledad Mission on the Chalon language. Hale's (1846) work is published in volume six of Wilkes's U.S. Exploring Expedition During the Years 1838-1842.

Henry Rowe Schoolcraft, 1854-1857

When Henry Rowe Schoolcraft published his monumental collection of data in the six-volume, Historical and Statistical Information Respecting the History, Condition and Prospects of the Indian Tribes (1854-1857), he included a table of miscellaneous vocabularies in Volume two that contains a word list of Ramaytush or the Dolores/San Francisco language, recorded in San Francisco in 1850 by Adam Johnson, the first U. S. Indian Agent in California. Johnson recorded the word list from Pedro Alcantara, an Indian who was living near San Francisco Dolores Mission.

Alexander Taylor and the California Farmer, 1860-61

Alexander Taylor has been credited by some historians as being California's first ethnologist. Taylor was not trained as an ethnologist, but he had a great interest in California Indian culture and recorded Rumsen word lists in 1856. Taylor wrote about his interest in a newspaper column from February 22, 1860, to October 23, 1863, in The California Farmer and Journal of Useful Arts owned by his father-in-law, J. L. L. Warren. In four of these columns, Taylor published word lists from the Rumsen language of Monterey/Carmel (1860a) recorded by him in 1856, the

Awaswas language of Santa Cruz (1860b) originally recorded by Padre Juan Cornelias in 1856, the Tamyen (or Santa Clara) language (1860c) recorded in 1856 by the Rev. Professor Mengarini "from an old chief at the Santa Clara Mission, named Marcellino" (Heizer 1974: 29), and the Ramaytush or Dolores/San Francisco language (1861) recorded by Adam Johnston and originally published in Schoolcraft (1854). The California Farmer is available on microfilm from the University of California, Berkeley, and can be interlibrary loaned to other academic libraries.

Stephen Powers, 1877

A journalist, Powers was one of the first recorders of reliable anthropological data (Heizer 1978: 7). Under the direction of J. W. Powell, Powers published Tribes of California (1877) from data he collected during the summers of 1871 and 1872 and which he originally published in 1875 in The Overland Monthly. Powers's Tribes of California has word lists in the appendix taken from the sources in Taylor on Awaswas (Santa Cruz), Tamyen (Santa Clara) and Ramaytush (San Francisco). He also has a list of Mutsun language from Arroyo de la Cuesta. Of special note: The 1978 reprinted edition of Tribes of California, edited by Robert Heizer, does not have the word lists.

Alphonse Pinart, 1878

Alphonse Pinart, French linguist, visited a number of California missions while on a scientific expedition and recorded vocabularies from Indian informants. Pinart

recorded word lists on the Chalon language at Soledad, Awaswas at Santa Cruz, and Rumsen at Monterey/Carmel Mission San Carlos. The original manuscripts are available at the Bancroft Library as Costanoan I (Soledad) manuscript no. 35056, Costanoan II, III (Santa Cruz) no. 34992, and Costanoan IV (Monterey) no. 34981 (Heizer 1952). The Pinart material is also available on microfilm at the Bancroft Library and at the Anthropology Library at the University of California, Berkeley. Heizer (1952) edited and published The Mission Indian Vocabularies of Alphonse Pinart in the University of California Anthropological Records series, volume 15, no. 1.

H. W. Henshaw, 1884

Henry Henshaw was an early "self trained" ethnologist with the Smithsonian Institution's Bureau of American Ethnology. He was sent to California in 1883 by the Bureau to gather linguistic information on the Indians. Henshaw obtained word lists from the Chalon language at Soledad Mission, Rumsen (or Rumsien as he spelled it) in Monterey, Tamyen of Santa Clara, and Awaswas of Santa Cruz. Henshaw's manuscripts were kept for many years at the Smithsonian and later edited and published by Heizer (1955).

Alfred L. Kroeber, 1904-1910

Kroeber published Costanoan linguistic data in two papers: "The Languages of the Coast of California South of San Francisco" (1904), on the Rumsen language of Monterey, and "The Chumash and Costanoan Languages" (1910) with

comparative word lists from Rumsen (Monterey/Carmel), Chalon (Soledad), Mutsun (San Juan Bautista), Awaswas (Santa Cruz), Tamyen (Santa Clara), Chochenyo (San Jose) and Ramaytush (San Francisco). Kroeber obtained the Rumsen and Chochenyo vocabularies during the course of his own field work. The lists for Chalon, Mutsun, Awaswas, Tamyen and Ramaytush, Kroeber mentions, were previously published elsewhere. Kroeber does not cite his sources for these vocabularies.

C. Hart Merriam, 1902-1933

Merriam, writes Heizer (1978: 10), regrettably "had no training in linguistics, but for languages that are now extinct his word lists are important." Merriam recorded word lists on Rumsen (Monterey/Carmel), Mutsun (San Juan Bautista) and Chochenyo (San Jose). Merriam used the term Olhonean to refer to Costanoan/Ohlone. Other terms Merriam used were "Hoo-mon-twash" for Mutsun material that was recorded between 1902-1904 with Barbara Solarsano and "Room-se-en" and "Kah-koon" for Rumsen material that was recorded at Carmel in 1906 and 1933. The Chochenyo word list from Angela Colos is Cho-chan-yos. The Hoo-mon-twash and Kah-koon/Room-se-en and Cho-chan-yos manuscripts, under "Olhonean," are part of the C. Hart Merriam Collection housed at the Bancroft Library. The Hoo-mon-twash material has been edited and published in the University of California Archaeological Survey Report No. 68, Part III, pp. 371-403, (Merriam 1967).

John Peabody Harrington, 1921-1939

An ethnologist and linguist, John Peabody Harrington gathered an extensive amount of material on Costanoan/Ohlone languages: Chochenyo, Rumsen, Mutsun with rehearsings of the work recorded by Arroyo de la Cuesta, Hale, Johnson, Taylor, Mengarini, Comelias, Henshaw, Pinart, Merriam, and Kroeber. Harrington did not publish any of this work and it must be accessed through his original papers in the Anthropological Archives at the Smithsonian Institution or in the microfilm editions available at San Jose State University, the University of California, Berkeley and other academic libraries.

Alfred L. Kroeber wrote in a letter to John Peabody Harrington in 1942, "I have always considered you one of the best anthropologists going, and the only sin I have charged you with is that your interest in amassing, what otherwise would perish, has been so keen that you have not got around to making it available to the world. This is natural enough, but you know how much any man's data gets lost or distorted if his failure to organize them for publication leads to their falling into other people's hands" (Kroeber [1942] in Walsh 1976: 11).

Kroeber's prophesy was fulfilled when Harrington died in 1961 leaving behind a mass of unorganized information. It took more than twenty years of work by many scholars before Harrington's papers were made reasonably available for study. Contemporary researchers in Harrington's papers have found his material a rich linguistic source.

For effective access to Harrington's work, Mills' (1985) guide to the field notes is essential.

Continuing Linguistic Research

By 1935 there were no Costanoan speakers left (Hinton 1988). Researchers, however, have continued to mine the Costanoan/Ohlone linguistic material. New findings and perspectives on Costanoan languages can be found in the work of such scholars as Beeler (1955, 1961, 1972); Broadbent (1957), Brown (1973); Callaghan (1962, 1967, 1988), Levy (1976); Okrand, Pitken and Shipley (1958). Linguistic journals, such as the International Journal of American Linguistics or Language, that publish the linguistic work are available at academic libraries. See Appendix F at the end of this thesis for a full citation of these works.

The following Table (4) is a listing of the Costanoan/Ohlone languages with reference sources for each language.

Table 4
Costanoan Languages and References

Language	References
Ramaytush (San Francisco)	Taylor 1861; Schoolcraft 1854; Powers 1877; Kroeber 1910; Heizer 1974; Harrington 1983
Chochenyo (East Bay)	Kroeber Papers, Bancroft Library, Kroeber 1910; Merriam Collection, Bancroft Library; Heizer 1974; Harrington 1983
Tamyen (Santa Clara)	Taylor 1860c; Powers 1877; Heizer 1955, 1974; Kroeber 1910; Merriam, Bancroft Library; Harrington 1983
Awaswas (Santa Cruz)	Taylor 1860b; Powers 1877; Heizer 1952, 1955, 1974; Kroeber 1910; Harrington 1983

- | | |
|----------------------------|---|
| Rumsen (Monterey/Carmel) | Taylor 1860a; Powers 1877;
Heizer 1952, 1955, 1974;
Kroeber 1904, 1910;
Merriam, Bancroft Library;
Harrington 1983 |
| Mutsun (San Juan Bautista) | Arroyo de la Cuesta 1861,
1862; Powers 1877; Kroeber
1910; Mason 1916; Merriam,
Bancroft Library, Merriam
(1967); Heizer 1974;
Harrington 1983 |
| Chalon (Soledad) | Hale 1846; Heizer 1952,
1974; Wilbur 1937; Kroeber
1910; Harrington 1983 |
| Karkin (Carquinez Strait) | Beeler 1961; Callaghan 1988 |

Archaeology

The central coastal area extending from San Francisco Bay to Monterey Bay is one of the richest archaeological areas in California. Archaeological resources on the Costanoan/Ohlone Indian prehistory constitute a body of information that is unique and extensive. This section explores Bay Area archaeological resource history, material and access. Appendix G at the end of this thesis is a listing of resources.

The History of Bay Area Archaeology and Cultural Resource Information

"...on crossing to the other side of the willows to the ranch of the Ryan Bros., we find one of the most extensive and interesting mounds in the county. It covers several acres and is raised from twelve to fifteen feet above the surrounding surface.... Large numbers of human bones have been found in leveling and cultivating the soil of the mound - bones of various animals, stone implements, such as mortars, pestles, charms, fragments of obsidian (volcanic glass) implements of bones...this mound appears to have been a spot much frequented by the Indians for many ages and in large numbers" (Yates 1875).

While San Francisco and Monterey Bay Area archaeological information was first reported in newspaper accounts during the 1870's, there was little scientific excavation until after 1900 (Moratto 1984: 226). Attrition of archaeological sites, however, began in 1849 with Bay Area urban development, farming and antiquarian "relic" collection or "pot hunting." Moratto (1984: 226) writes that, "Such activities have damaged or destroyed more than 50% of the estimated 9675 archaeological sites formerly present in the nine Bay Area counties."

At the turn of the century, Uhle (1907) excavated the Emeryville shellmound, the first one excavated in California. Schenck (1926) again excavated the Emeryville mound, rescuing artifacts and 700 burials before the mound was leveled by construction. N. C. Nelson (1909) mapped and surveyed 425 "earthmounds and heaps" in the San Francisco Bay Area and excavated the Ellis Landing mound (Moratto 1984: 242). Uhle, Nelson, and Schenck published details of their research in the University of California Publications in American Archaeology and Ethnology (UCPAAE) series. Archaeological activity sponsored by Stanford University included Mary Barnes' work in 1893 at the Castro mound that was published in Popular Science Monthly in 1897; the "Stanford Skull" find (Heizer and McCowan 1950) and work done by Meyer in the 1930's at the Castro mound (Towne 1984: 2). For the most part, anthropological research between 1900 to 1945 emphasized ethnography. "Kroeber decided that the archaeology

could safely wait in the ground and that the task of recording the ethnography before the last survivors died was more urgent. Some such choice obviously had to be made because there were too few workers and too little funds to do both.... Unfortunately for the archaeology of California the prehistoric sites were nearly as vulnerable as the living Indian survivors, and by the time work began to be done in earnest in the mid-1940's a great deal of it had already been destroyed" (Heizer 1978: 12).

In 1948, the University of California founded the Archaeological Survey (UCAS) at Berkeley under the direction of Robert F. Heizer, signaling a surge in California archaeological excavation, site recording and research. Between 1948 and 1961 the UCAS personnel, associates and students established a site file of nearly 10,000 sites in California and Nevada, collected and cataloged 71,247 archaeological specimens and 1529 human skeletons. The UCAS published 55 Reports, for the most part, detailing the results of UCAS research. An archive of manuscripts, field notes, and maps was also collected and cataloged by the UCAS between 1948-1961 (Heizer 1972: 92). The archive is now housed at the Lowie Museum of Anthropology.

In the 1960's, archaeological activity slowed in the central coastal region to occasional surveys and excavations by amateur and professional archaeologists (Moratto 1984: 241). The UCAS had six full-time archaeologists in 1960 "and none of these had an

exclusive, or even main, interest in local prehistory" (Heizer 1972: 93). At this time the UCAS was reorganized into the Archaeological Research Facility (ARF) of the Department of Anthropology at the University of California. The Reports series was terminated in 1968 with report No. 75. A new series, Contributions of the Archaeological Facility, began publication in 1965.

In the past twenty years, archaeological field and lab research resources have grown explosively. Moratto (1984) identifies several reasons for this: the establishment of Anthropology Departments in local colleges and universities; the tremendous Bay Area land development, and the passage of federal, state, and county environmental legislation "requiring the assessment of, and providing for the mitigation of certain impacts on, cultural resources " (Moratto 1984: 243) through Environmental Impact Reports (EIRs). The archaeological section of EIRs provides archaeological data on impacted sites as well as ethnographic and historical information concerning the Costanoan/Ohlone. The bibliographies of EIRs are channels of information. While EIRs represent a treasure of information, their access as "gray literature" is limited and somewhat difficult. Gray literature, unpublished contract archaeological reports produced in small numbers and of limited circulation (Layton 1984), compromises the most current and extensive body of archaeological information.

Access to Archaeological Literature

Archaeological literature is available in three general forms: articles and monographs; the "gray literature" located in the California Archaeological Inventory Northwest Information Center at Sonoma State University; and Archaeological Society newsletters, occasional papers and conference proceedings, such as those the Society for California Archaeology (SCA).

Published Resources

Although there is a great deal of archaeological information, little of it is in traditional published form sitting on library bookshelves.

Serials

The early archaeological work of Uhle, Nelson, Schenk, Gifford, and Loeb was published in the University of California Publications in American Archaeology and Ethnology (UCPAAE) series and can be located in libraries. Additional material was published in the University of California Anthropological Records series. The University of California Archaeological Survey Reports and the Contributions of the University of California Archaeological Research Facility can be found in academic libraries, but the volumes available from library to library will vary. The entire Reports and Contributions series is located at the Archaeological Research Facility (ARF) on the Berkeley campus. The Contributions series is

still in publication with some back volumes still available for purchase from ARF. Another serial publication is the San Francisco State University Treganza Anthropology Museum Papers. "Occasional" serial publications include Center for Archaeological Research at Davis (CARD) publications and Publications in Northern California Anthropology (PNCA). See Appendix G at the end of this chapter for a brief listing of published resources in archaeology.

Coyote Press in Salinas, California has reprinted most of the University of California Anthropological Records series, as well as the University of California Publications in American Archaeology and Ethnology series and the University of California Archaeological Survey Reports series. For a more in-depth description of Coyote Press, see chapter six.

Monographs

Notable monographs include Alfred Kroeber's Handbook of the Indians of California that provides a perspective on the status of archaeology at the turn of the century in the section on California prehistory. Moratto's comprehensive California Archaeology makes extensive use of "gray literature," "integrating it into an interpretive whole" (Chartkoff 1987: 10). Layton (1984: 120) writes of Moratto's work, "Its great strength is that for the first time, a vast wealth of generally unavailable descriptive data is brought together between two covers. Its weakness is that the result is more of a compilation and a catalog

than a true synthesis." Chartkoff's Archaeology of California provides an interpretive synthesis, which is less descriptive, yet a more explanatory presentation of the California archaeological record (1984).

Unpublished "Gray" Literature

Since the 1970's, environmental legislation has required that archaeological sites be considered in land development and planning. This has resulted in hundreds of archaeological surveys, numerous testing and excavation projects performed by private archaeological contractors and by archaeologists working for governmental agencies. This "contract archaeology" for environmental impact reports (EIRs) has generated a reservoir of unpublished archaeological reports, "gray literature" that is housed at the eleven California Archaeological Inventory Centers. The purposes of the Inventory Centers are to maintain archaeological and historical records, reports, and maps; to provide information on archaeological sites and studies to government agencies, planning, engineering and development companies, and researchers; and to maintain a list of cultural resources management consultants (California Archaeological Inventory 1989).

Theses and dissertations on Bay Area archaeology are numerous and important sources of information (Layton 1991). Consult reference sources such as Dissertations Abstract International or Masters Abstracts. University

library catalogs list theses/dissertations by subject, author, title and department.

Coyote Press publishes cultural resource management reports and theses on archaeology. Chapter six describes Coyote Press in greater detail.

**The California Archaeological Inventory
Northwest Information Center
Sonoma State University**

The California Archaeological Inventory Center at Sonoma State University is the central repository for contract reports, housing an extensive collection of "gray literature" concerning the San Francisco and Central Coastal region.

Serving 18 counties from Del Norte County at the Oregon border to southern Monterey County, the Center at Sonoma State has more than 12,000 site records and 10,000 archaeological and historical reports. An average of 900 new reports and records are accessioned each year (1989). While site location information (site records) is restricted in access, the archaeological and historical reports and other information at the reference library at the Center is open to the public and the staff will assist researchers. Copies of reports can be made upon request and for a fee. The Center at Sonoma State is open Monday through Friday from 9 a.m. to 4 p.m. An appointment is recommended, call 707-664-2494.

Archaeological Societies

The archaeological societies are sources for the most current archaeological research and information.

Society for California Archaeology (SCA)

The Society for California Archaeology (SCA) is a statewide professional organization. SCA publishes a newsletter with articles, essays, editorials, and responses concerning current issues in California archaeology. An example of a current issues essay published in the January 1990 SCA Newsletter is "Archaeologists, Native California Indian Descendants and Cultural Resource Management" by Rosemary Cambra, a Costanoan/Ohlone Indian descendant. The SCA Newsletter also has a section "Archaeological Notes" and a calendar of events. Papers on California archaeology are presented at the annual SCA meeting. These papers are later published in the Proceedings of the Society for California Archaeology series, many of which concern the San Francisco and Central Coastal Region. The SCA has also published an Occasional Papers series of archaeological site reports. The papers in this series are available through the Inventory Center at Sonoma State. For more information, write the Society for California Archaeology, Department of Anthropology, California State University Fullerton, Fullerton, California 92634.

Santa Cruz Archaeological Society

and

Santa Clara County Archaeological Society

Local professional organizations include the Santa Cruz and Santa Clara County Archaeological Societies. Both organizations publish newsletters with articles concerning San Francisco and Central Coastal Region archaeology.

The Santa Cruz newsletter, SCAN (Santa Cruz Archaeological Notes) has current local archaeological news and a cultural resource management calendar of events. SCAN also follows other archaeology issues, such as repatriation (reburial). To join the Santa Cruz Archaeological Society or for more information write the Santa Cruz Archaeological Society, 1305 E. Cliff Drive, Santa Cruz, California 95062.

The newsletter for the Santa Clara County Archaeological Society, The Trade Bead, has articles, a calendar of events and an archaeological field work job listing. To join or for more information write Santa Clara County Archaeological Society, P. O. Box 5036, San Jose, California 95150.

Chapter 5

Special Sources

This chapter is a bibliographic guide to research "tools" (bibliographies, resource guides and finding aides); to resources that lend a sharper perspective to the research process (theses/dissertations and sources by Costanoan/Ohlone descendants); and to resources that broaden perspectives (general sources on California Indians and pertinent sources of information on neighboring tribes).

Bibliographies/Resource Guides

Archaeological Research Facility, Department of
Anthropology, University of California, Berkeley
1976 Author and Title Index University of California
Publications in American Archaeology and Ethnology
Vols 1-50, 1903-1964. No. 32.

Beers, Henry Putney
1979 Spanish and Mexican Records of the American
Southwest. Tucson, AZ: University of Arizona Press.

*Beer's maps locations of historical records:
provincial, legislative, archival reproductions,
documentary publications, manuscript collections,
land records, records of local jurisdiction and
ecclesiastical records.

Blackburn, Thomas and Travis Hudson
1990 Time's Flotsam: Overseas Collections of California
Indians Material Culture. Novato, CA: Ballena
Press.

*An inventory of museum collections in Australia,
Europe, and Russia with catalog numbers, collection
date and source. Incredible photographs of
Costanoan baskets and necklaces are included. Also
included is a comprehensive bibliographic checklist
of "Significant Early Visitors and Potential
Sources of Collections" from Laperouse in 1786 to
1847 whale ships.

Bright, William
1982 Bibliography of the Languages of Native California.
Native American Bibliography series No. 3.
Metuchen, New Jersey: Scarecrow Press.

*Bright's comprehensive compilation of resources on
California linguistics includes Costanoan, Rumsen,
Mutsun, and Penutian resources.

Davis, Lee and Don Koue

- 1989 Going Home: the California Indian Library Collections Manual. Berkeley: California Indian Project, Lowie Museum of Anthropology, University of California.

*A descriptive guide to the University of California, Berkeley archives - how to do ethnographic research on California Indians and how to use the resources to create tribal bibliographies and build a California Indian Library Collection (CILC) for areas serving California Indians. Also provides a useful "Address Book" of knowledgeable individuals in California Indian research.

Heizer, Robert F.

- 1949 A Bibliography of the Archaeology of California. University of California Archaeology Survey Reports No 4.

*A compilation of the more important published (up to 1949) reports dealing with California prehistory. Arranged by topics and regions.

- 1976 The Indians of California: A Critical Bibliography. Bloomington: Indiana University Press.

Heizer, Robert F. and Albert B. Elsasser

- 1977 A Bibliography of California Indians: Archaeology, Ethnography, Indian History. New York: Garland Publishers.

*This extensive bibliography is divided into two main parts - (Part I) Archaeology and (Part II) Indian History with major subdivisions by time period, area or special focus, i.e. Charmstones or works written by Indians.

Heizer, Robert F., Karen M. Nissen, and Edward D. Castillo

- 1975 California Indian History: A Classified and Annotated Guide to Source Materials. Ramona, CA: Ballena Press.

*Divided by historical time period (prehistory to 1974) and subject such as "Exploration," "Legal Status of Indians," or "Religious Movements."

Mills, Elaine L., ed

- 1985 The Papers of John Peabody Harrington in the Smithsonian Institution 1907-1957 Volume Two A Guide to the Fieldnotes Native American History, Language, and Culture of the Northern and Central California. White Plains, New York: Krauss International Publications.

*An essential guide to the Harrington papers, Mills clearly lays out the order and content of the microfilmed papers and provides background information that leads to greater understanding of Harrington's objectives and the content. Indian informant's names and tribe are listed.

Moratto, Michael J.

- 1967 A Selected Bibliography of California Archaeology and Ethnology. San Francisco: Society for California Archaeology.
- 1974 Anthropological and Ethnohistorical Sources for the San Francisco Bay Region. Compiled by M. Moratto. San Francisco: San Francisco State University.

*Intensive coverage of sources dealing in whole or in part with the Indians of Alameda, Contra Costa, Santa Clara, Santa Cruz, Monterey, San Mateo, San Benito, San Francisco, Marin, Sonoma, and Solano counties.

Rocq, Margaret Miller, ed

- 1970 California Local History, a Bibliography and Union List of Library Holdings. Stanford: Stanford University Press.

*An annotated bibliography with a Union list of library holdings. Sections divided by types: county histories, great Register, Directories, cities and towns, and general references. Indexed by subject - but no index term for Indian or Costanoan or Ohlone.

University of California Archaeological Survey

- 1955 Index to the Reports of the University of California Archaeological Survey Numbers 1-30.

*Listings by report number, author, subject with site report numbers given with subject.

Vane, Sylvia and Lowell John Bean

- 1990 California Indians: Primary Resources A Guide to Manuscripts, Artifacts, Documents, Serials, Music and Illustrations. Menlo Park, CA: Ballena Press.

*Excellent and essential to California Indian research. A county to county, state to state,

country to country guide to collections of materials on California Indians. Also chapters on the California Indian Library Collections Project, literature search on California Indians, and the use of government documents, archives, and publications.

Walsh, Jane MacLaren

1976 John Peabody Harrington, the Man and His California Fieldnotes. Ramona, CA: Ballena Press.

*Because this guide was compiled before the Harrington papers were organized and microfilmed, it is outdated. However, Walsh provides interesting biographical information on Harrington that is essential to developing a perspective on this unusual man and his work. See Mills (1985), a guide to the microfilmed papers.

Finding Aides/Bancroft Library

Baird, Joseph Armstrong, Jr., comp.

1968 Catalogue of Original Paintings, Drawings and Watercolors in the Robert B. Honeyman, Jr. Collection. Part I. Berkeley: Friends of the Bancroft Library, University of California.

*This collection of original paintings and drawings includes Costanoan/Ohlone Indians, the Missions and landscapes by early visitors to California and the Bay Area, including Jose Cardero of the Malaspina expedition in 1791, Louis Choris of the Rurik in 1916, and Langsdorff of the Rezanov expedition in 1806. Collection purchased in the early 1960's and housed in the Bancroft Library.

Kroeber, Alfred Louis

n.d. Correspondence and Papers. Report and Key to Arrangement.

n.d. Alfred Louis Kroeber Papers.

Merriam, C. Hart

1969 Catalog of the C. Hart Merriam Collection of Data Concerning California Indian Tribes and Other American Indians.

*Catalog of Merriam's collection includes information on the "Ohlonean" tribe for Costanoan/Ohlone.

Valory, Dale Keith

- 1971 Guide to the Ethnological Documents (1-203) of the Department and Museum of Anthropology, University of California, Berkeley, now in the University Archives. Berkeley, Archaeological Research Facility, Department of Anthropology.

Sources by the Costanoan/Ohlone Descendants

Cambra, Rosemary

- 1989 Control of Ancestral Remains. News From Native California. Fall 4(1): 15-17.
- 1990 Archaeologists, Native California Indian Descendants and Cultural Resource Management. Society of California Archaeology Newsletter 24 (1): 12.

Galvan, P. Michael

- 1968 People of the West, the Ohlone Story. The Indian Historian 1(2): 9-13.

*Costanoan/Ohlone history written by a descendant when he was 17 years old.

Williams, E. L.

- 1890 Narrative of a Mission Indian. The History of Santa Cruz County, California. Edward S. Harrison. San Francisco: Pacific Press. Pp. 45-48.

*For a another source presenting Williams account see: Edward D. Castillo (1989) "An Indian Account of the Decline and Collapse of Mexico's Hegemony Over the Missionized Indians of California. American Indian Quarterly (Special Issue: The California Indians) 13(4) Fall.

Thesis/Dissertation Sources

The theses/dissertations listed here have been used in the course of this project as reference sources. This list is by no means definitive. Additional theses/dissertations on the Costanoan/Ohlone can be located through various sources, such as Dissertations Abstract International or Masters Abstracts. University libraries list theses/dissertations in the catalog by subject, author, title, and department.

Bocek, Barbara

- 1986 Hunter-Gatherer Ecology and Settlement Mobility Along San Francisquito Creek. Dissertation. Stanford University Department of Anthropology.

Mayfield, David

1978 Ecology of the Pre-Spanish San Francisco Bay Area. Thesis, San Francisco State University.

*Costanoan/Ohlone discussed within the thesis in context to the precontact environment.

Milliken, Randall

1983 The Spatial Organization of Human Population on Central California's San Francisco Peninsula at the Spanish Arrival. Thesis, Sonoma State University.

*Excellent and informative study of Costanoan/Ohlone of the West Bay Area. In depth use of mission records, Milliken has entered information into a data base and provided a print-out in the appendix.

Stokle, John Gerald

1968 Mission San Jose and the Livermore Valley 1798-1842. Thesis, University of California, Berkeley.

Popular Histories

Brusa, Betty

1975 The Salinan Indians of California and Their Neighbors. Healdsburg, CA: Naturegraph.

*Contains a chapter on Costanoan.

Margolin, Malcolm

1978 The Ohlone Way Indian Life in the San Francisco-Monterey Bay Area. Berkeley: Heyday Books.

*Costanoan/Ohlone prehistory, culture, history with last chapter covering the "last two centuries".

Morrow, Betty

1982 People at the Edge of the World. Berkeley: B. Morrow.

*This book is written for children on a 6/8th grade reading level.

General Sources

Faber, Gail, and Michele Lasagna

1980 Whispers from the First Californians. Alamo, CA: Magpie Publications.

*California Indian culture written for children on a 4th grade reading level with teacher handbook and student edition.

- Bean, Lowell J. and Thomas Blackburn, eds.
 1976 Native Californians: A Theoretical Retrospective.
 Ramona, CA: Ballena Press.
- Forbes, Jack D.
 1968 Native Americans of California and Nevada, A
 Handbook. Berkeley: Far West Laboratory for
 Education, Research and Development.
- Heizer, Robert F.
 1962 California Indians: Archaeology, Varieties of
 Culture, and Arts of Life. California Historical
 Society Quarterly 41(1): 1-28.
- 1971 The California Indians: A Source Book. Robert
 Heizer and M. A. Whipple, eds. Berkeley: University
 of California Press.
- Handbook of North American Indians
 1978 Handbook of North American Indians, Volume 8
 California. Robert F. Heizer, volume editor.
 Washington D. C.: Smithsonian Institution.
- *An excellent, essential source of information on
 California Indians from the history of research,
 ethnography of individual tribes, linguistic
 overview, prehistory/archaeology, social
 organization, treaties, and more. Note: Because
 this volume is part of a series it is found under
 the more general LC subject heading "Indians of
 North America" and not under "Indians of North
 America-California."
- Heizer, Robert F. and Albert B. Elsasser
 1980 The Natural World of the California Indians.
 Berkeley: University of California Press.
- Kroeber, Alfred L.
 1922 Elements of Culture in Native California. Berkeley:
 University of California Press.
- *Native tribes, groups, dialects and language
 families of California in 1770.
- 1925 Handbook of the Indians of California. Bureau of
 American Ethnology Bulletin 78. Washington.
- *Kroeber's classic, still used today and readily
 available in libraries.
- Kroeber, Theodora
 1959 The Inland Whale. Berkeley: University of
 California Press.
- *A retelling of nine California Indian stories.

1961 Ishi in Two Worlds: A Biography of the Last Wild Indian in North America. Berkeley: University of California Press.

Kroeber, Theodora, and Robert F. Heizer

1968 Almost Ancestors: The First Californians. San Francisco: Sierra Club.

*Has photographs of Costanoan/Ohlone from the turn of the century.

Margolin, Malcolm, ed.

1982 The Way We Lived: California Indian Reminiscences, Stories and Songs. Berkeley: Heyday Books.

Moratto, Michael J.

1984 California Archaeology. Orlando, FL: Academic Press.

*In depth presentation of the archaeology of California, the history as well as contemporary work by "regions."

Powers, Stephen

1976 Tribes of California. With introduction and notes by Robert F. Heizer. Berkeley: University of California Press.

*Originally published in 1877 (Contributions to North American Ethnology. Department of the Interior. U. S. Geographical Survey of the Rocky Mountain Region Vol. 3), this is a classic source for California ethnography. In the 1976 reprint the linguistic word lists were edited out - the only information on the Costanoan/Ohlone Indians contained within the book. The 1976 paperback edition is easily available.

Rawls, James J.

1984 Indians of California: The Changing Image. Norman: University of Oklahoma Press.

Sources on Neighboring Tribes

Barrett, Samuel and Edward W. Gifford

1933 Miwok Material Culture. Bulletin of the Milwaukee Public Museum 2(4). Yosemite National Park: Yosemite Natural History Association, Inc.

Brown, Vinson and Douglas Andrews

1969 The Pomo Indians of California and Their Neighbors. Albert Elsasser, ed. Healdsburg, CA: Naturegraph Publishers.

Gayton, Anna H.

1930 Yokuts-Mono Chiefs and Shamans. University of California Publication in American Archaeology and Ethnology 24(8): 361-420. Berkeley.

1948 Yokuts and Western Mono-Ethnography. University of California Anthropological Records 10(1-2): 1-302. Berkeley.

Gifford, Edward W.

1916 Miwok Moieties. University of California Publications in American Archaeology and Ethnology 12(4): 139-194.

1917 Miwok Myths. University of California Publications in American Archaeology and Ethnology 128): 2983-338.

1955 Central Miwok Ceremonies. University of California Anthropological Reports 14(4): 261-318. Berkeley.

Hudson, Travis and Thomas C. Blackburn

1982- The Material Culture of the Chumash Interaction

1987 Sphere 5 Vols. Menlo Park: Ballena Press/Santa Barbara: Santa Barbara Museum of Natural History Cooperative Publication.

* J. P. Harrington's Chumash field notes, edited with commentary and explanation by Hudson and Blackburn.

Slaymaker, Charles

1979 The Material Culture of Cotomko'tca, A Coast Miwok Tribelet in Marin County. Mapom papers No. 3. San Rafael, CA: Miwok Archaeological Preserve of Marin.

Chapter 6
Beyond the Library Catalog:
What Libraries
and
Librarians
Can Do

This chapter presents avenues of information beyond the library catalog. These avenues include the "invisible network" of scholars, students and organizations with valuable expertise to share; the journals and publishers of Native California materials; on-line searching; and librarians acting as directors and instructors in the research process.

The Invisible Network
of Specialists and Organizations

The invisible network of specialists and organizations within the community are an essential information link. In a discussion about access to current information on California Indians, Trina Carter (1990: 2-3), ethnic services librarian at Fresno State University, writes:

In libraryland we distinguish between classes of information. There is recorded information (in books, periodicals, newspapers, government publications, audiovisual materials) and what we call "the invisible network": that vital

communication link of scholars, students, and experts in a particular field that is harder, from the standpoint of the librarian, to pin down. Half of my knowledge about most California Indian issues I would say comes from the printed word or image; the other half comes from consulting colleagues outside our library: Native American teachers and faculty, Indians in the community, social service people, and other librarians. This half of the information equation is absolutely essential to the work I do.

The network of experts within the Bay area include organizations that serve the Indian community, such as the California Indian Project at the Lowie Museum of Anthropology at the University of California, Berkeley. The California Indian Project administers the California Indian Library Collections (CILC) project. The CILC project develops collections for California Indian groups, county by county. These collections consist of ethnographic materials found within the University archives (photocopied manuscripts and field notes, out-of-print books, books available in print, dubbed tapes of Indian songs, and reproduced photographs). Once created, the collections are housed in county libraries closest to the Indian community. Other organizations vital to the network are the organizations of the Costanoan/Ohlone

Indians descendants, such as the Muwekma Indian Cultural Association (MICA). MICA is a nonprofit organization whose purpose is to support the Costanoan/Ohlone community within the San Jose area and to promote and organize community cultural events and activities about Costanoan/Ohlone Indians.

Within the university community, faculty and staff who specialize in California Indians may be found in Native American studies, anthropology or history departments. School districts have federal and state-funded Native American study programs or centers. The centers often have small libraries of Native American books and curriculum materials and also offer teacher in service training on California Indians.

Park districts offer programming and events about Costanoan/Ohlone prehistory, history and culture. The naturalists who conduct the programs are rich resources of information. The East Bay Regional Parks in Alameda and Contra Costa counties and the Youth Science Institute in Santa Clara county offer classes, programs, and tours (such as at Coyote Hills, an East Bay Regional Park in Fremont, where there are tours of a mound site and a reconstructed village).

Journals and Publishers of Native California Information

The journals and publishers of Native California Indian materials are the most important sources of current recorded information on the Costanoan/Ohlone and other California Indian tribes.

Journals

News From Native California, 2054 University Avenue, #403, Berkeley. Published by Heyday Books, this journal carries ethnographic articles, a calendar of events, and current news about the California Indian community throughout the state (Vane and Bean 1990: 291)

American Indian Quarterly, University of California, Berkeley, Native American Studies Program. Special issue on California Indians, Fall 1989, is available.

Ballena Press Anthropological Papers, 823 Valpariso Avenue, Menlo Park, CA. 94025

Journal of Great Basin and California Anthropology, University of California, Riverside, Department of Anthropology (previously titled Journal of California Anthropology).

Native American Heritage Newsletter, publication of the Native American Heritage Commission, 915 Capitol Mall, Sacramento, CA. 95814 (1990: 291).

Publishers

Ballena Press in Menlo Park; for orders contact Ballena Press Publisher's Services, P. O. Box 2510, Novato, CA. 94948 (Vane and Bean 1990: 293). In 1990 Ballena Press published two extraordinary reference sources on California Indians: California Indians: Primary Resources, rev. ed. by Sylvia Vane and Lowell Bean and Times Flotsam: Overseas Collections of California Indian Material Culture by Thomas Blackburn and Travis Hudson.

Coyote Press, P. O. Box 3377, Salinas, CA. 93912. A small publisher of special note, Coyote Press provides a large selection of publications on the archaeology, anthropology, ethnography, history, and prehistory of California by reprinting "out-of-print" works such as papers from the University of California Anthropological Records series (facsimile format with staple bindings make for reasonable prices); printing archaeological and other technological reports; reprinting master's theses and serving as a distributor for other organizations or publishers of pertinent information.

Heyday Books, P. O. Box 9145, Berkeley, CA. 94709

Naturegraph, Happy Camp, CA.

University of California Press, Berkeley, California.

On-line Searching

It would seem that on-line database searching would add new dimensions to the research process. The search for information on the Costanoan/Ohlone for this project was not particularly fruitful. However, searching under the more general "California Indians" term may make a difference. Joan Berman (1990: 18-19) suggests several useful databases:

Dissertation Abstracts On-line, 1861 to date. Search by tribe name most effective.

America: History and Life, 1964 to date. This database include the Journal of California and Great Basin Anthropology. Best to search by geographical subject.

ERIC, 1966 to date. Anthropology and archaeology are included in ERIC clearinghouse.

Social Scisearch, 1972 to date. Subject search best.

Linguistics and Language Behavior Abstracts, 1973 to date.

The Role of Librarians and Libraries

Librarians are managers, collectors and information organizers. Librarians are access directors. Librarians are teachers who can empower their patrons with research skills. Librarians are central to successful information access, particularly, as this thesis demonstrates, to the special variety of resources on the Costanoan/Ohlone. Trina Carter (1990: 2) writes that "...Native and non-Native researcher alike are looking, side-by-side

the library and out, for answers to their questions. I think this is very refreshing, because I see our collection stretched in creative ways to attempt to answer these questions and new information sources added to the library to meet these contemporary demands. My concern as an information professional is in showing people likely sources that will address their questions about California Indian issues on the national scene. Because my role is also instructional, I try to show our patrons how to ferret out information for themselves. Empowering people with the knowledge of what and where the resources are is one of my goals."

The role of the library is to provide a collection or access to collections of resources that answer patron information needs. By developing and maintaining a connection with the major publishers and distributors of California Indian materials, libraries will have an effective source of current and reprinted materials. The library as a community resource is also important - developing and presenting programs that inform the community about Costanoan/Ohlone Indians and other California tribes. Programs involving and/or presenting experts from the "invisible network" would be valuable, effective and "painless" means of information access. Displays within the library is another means of presenting information to the public in an interesting and creative manner.

Chapter 7

Conclusion:

The Benefits of Access to Information On the Costanoan/Ohlone Indians

The access to information this thesis provides on the Costanoan/Ohlone Indians is beneficial in a variety of ways for descendants, scholars, teachers, students and other interested persons.

For the descendants, who are seeking to understand their heritage, access to information makes it possible for a tribal history to be created. "A tribal history project can also be useful to the local school district, not only as a learning tool but also as a way of building identity and morale among Indian students" (Davis and Koue 1989: 79).

Also, some descendant tribal groups are seeking tribal recognition from the federal government through the Bureau of Indian Affairs (BIA). The BIA application process requires a documented tribal history. Access to prehistoric and historic materials on the Costanoan/Ohlone Indians will be useful to scholars and lawyers who document tribal history.

Tracing and development of family genealogies is another important aspect of the access issue for Costanoan/Ohlone descendants. "Family histories are very

important to California Indian people. Establishing family connections is part of the weave of Indian life. Much of the talk at any Indian gathering will be devoted to family relationships" (Davis and Koue 1989: 83). The mission records (baptism, marriage and death) are a major resource in working out genealogies. The archival materials, especially the field notes of ethnologists, are helpful to genealogical work (1989).

For scholars and researchers of California Indian history and prehistory, this guide to accessing materials saves time and frustration in the research process and contributes to new information discoveries.

The State of California Board of Education requires that a teaching unit on California Indians be included in the fourth grade curriculum. Currently there are no published curriculum materials on the Costanoan/Ohlone Indians. Access to information on the Costanoan/Ohlone will benefit the development of curriculum materials by making these materials more readily available to teachers and writers.

For any person interested in learning more about the Costanoan/Ohlone Indians, this access guide defuses the intimidation of research. As a descriptive research guide, this thesis defines the variety of resources on the Costanoan/Ohlone and presents a method of research that can be used successfully by researchers at all skill levels. Beginners who are not familiar with the history and variety of resources will find the background

information helpful. More experienced researchers will find the tables and bibliographies a more immediate entry into the resources. And while the focus of this thesis has been research on the Costanoan/Ohlone Indians, the access and research method presented here can be applied to any California Indian cultural group, in whole or in part. For example, 21 missions were established along the California coast from San Diego to San Rafael and many of the original baptismal, marriage, death and other records of these missions still exist (Cook 1988: 472) and, in archaeology, the California Office of Historic Preservation has established eleven Information Centers throughout the state in the California Archaeological Inventory.

This thesis/research guide enriches the research process on the Costanoan/Ohlone Indian culture and history (and lends well to research on other California Indian tribes) by illuminating the resources and presenting a method of research. Mapped and defined, the resources stand out to light, their richness and diversity illuminated and within reach. Most importantly this thesis helps to bring the richness of Costanoan/Ohlone culture and the beauty of Costanoan/Ohlone heritage into view -- to be seen and to be known.

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Appendix A
Resources in Ethnohistory:
The Explorers Accounts

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Appendix B
Resources in Ethnohistory:
The Travelers Accounts

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The Interragatorio of 1812

Appendix C
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The Interrogatorio of 1812

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Appendix D
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Appendix F
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Appendix G: **Resources in Archaeology**

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